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# THE MISSIONARY SURVEY

Wade C. Smith, Editor.

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# The Missionary Survey's Campaign for 50,000 Subscribers

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# FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR, BOX 158, NASHVILLE, TENN.

## MONTHLY TOPIC—KOREA.

INSTEAD of the usual editorial on the Monthly Topic, which for this month is Korea, we reprint below the admirable statement of present conditions and the progress of the work in that field, prepared by Mr. M. L. Swinehart for this year's edition of *The Christian Movement in Japan*. One event not noted in Mr. Swinehart's article, however, deserves a word of mention. That is the death of Dr. Horace G. Underwood, who was the founder of our mission as well as of the mission of Presbyterian Church U. S. A. It was as the result of his visit to Nashville in 1891 and of a generous contribution made by his brother in New York that our first missionaries were sent out. He was a man of broad vision, sympathetic nature and indefatigable industry. He was respected and loved by all classes of the Korean people and the Presbyterian Church in that field is his enduring monument.

### RELIGIOUS CONDITIONS IN KOREA 1916-17.

M. L. SWINEHART.

*Unique Field.*—Among the mission fields of the world Korea is unique in several respects. It is unique geographically. As the Holy Land was a highway for larger and stronger nations than she, which used her to pass through to reach one another, or as a sort of neutral ground upon which to battle, so Korea lies between three of the great nations of the earth, Russia and China to the north and west and Japan to the south.

*Modern Israel.*—Israel, when she failed to do the will of Jehovah of hosts was delivered over to Syria or Babylonia; so Korea has been the checker board for these greater nations to play their games on. From time immemorial she has been under the influence and control of first one and then the other. She has been like Israel too—a means of communication influencing and in turn being influenced by the surrounding nations. Whether she will play a part among the

mighty nations of the East commensurate with the part played by Israel among the nations that lay alongside her, only the future can show.

*Bible.*—Korea is unique again among the mission fields of the world in her affinity for the World of God. Korea has received Christianity more rapidly than any other Oriental nation. It has not been in any mass movements such as have taken place in India, nor yet the accepting of Christianity by thousands and a falling away later as in some of the other nations, but a steady one, by the one method of gathering in those who are being saved. Perhaps in no other nation of the earth has the study of the Bible come so naturally as to the Korean people. The Korean loves education above all other things. No greater compliment can be paid a man than to say that he is learned in the wisdom of the ancients—especially the wisdom of China. So when the foreign missionary came to Korea with something to teach he was received, at least with curiosity, everywhere. And as the study of the Book proceeded, the Korean put the maxims of Confucius alongside those of Jesus Christ, the best of the wisdom of Confucius with the Sermon on the Mount. By the side of the mystic hope of the Buddha he laid the sunshine of His day who said, "He that believeth on Me shall never die."

*The Bible Class.*—The Korean found in the Bible the book that his nature and traditions call for. Perhaps one reason why the Bible appeals so effectively to the Korean mind is its clear teaching about death and future existence. In no other one thing does the Korean have so live and abiding an interest as in those of his ancestors who have crossed into the land of the spirit. He does not use the word death. He has for that word as reverential a fear as the ancient Jew had for the name of Jehovah. Speaking of those who have died he merely says, "They have crossed over." Therefore that Book that does not surmise or negate, as did his old teachers, but plainly speaks to him of these great subjects, meets him at the point of his

greatest need and furnishes ceaseless study and joyful discovery. There is not a parallel in all the world to the Korean Bible Class. Year by year with continuously increasing numbers, earnestness and intelligence, thousands upon thousands leave home and work, pay their own way and study day after day—the only great hope of the race—God's Book.

They do not doubt it. There is no need for long discussions as to one or two Isaiahs, who wrote the Pentateuch and so on. To the Korean mind the Book is self-evidencing. It finds him at depths no other book can or will find him. It answers the great questions, "Who am I? Where did I come from? Whither do I go?" And in its study he finds constant and abiding joy. The Korean church shows every sign of rapidly becoming the true custodian of that faith which was once for all delivered to the saints. Just as the ancient Waldensians in their mountain fastnesses kept through the centuries the faith without spot, so today when doubt and questioning are at every hand, the church in Korea stands ready to be the repository of the faith—complete and unerring—the Word of God.

*Indigenous Resources.*—Another element of great value in work among the Koreans has been that the early missionaries profited by the lessons learned on other Mission Fields, and the mistakes made in those fields were not repeated here. Perhaps the chief of these mistakes was that of more or less subsidizing the native church. The use of too much money has often been a source of weakness rather than strength. Few churches have been built in Korea with foreign money. In Stations where foreign missionaries attend and large Bible Classes are held, some help has been given, but outside that small aid they have from the beginning built their own churches and paid for them themselves. In the matter of schools, too, this has been the rule. Here it has seemed wise to help them in their efforts to raise up an educated and trained leadership. The Southern Presbyterian Mission makes a rule of giving one-half of the salaries of the teachers only. The church furnishes the building—in most cases separate from the church, pays all the running expenses and the other half of the teacher's salaries.

Then in the vital matter of their leaders, they have from the first paid a good share of the support. More and more every year they take this burden from the missionaries and support them of their means. These three: native money for erecting churches, caring for and training a native leadership and support of native pastors and helpers, are the bed-rock upon which an enduring church is being built. The church in Korea is strong, because from infancy it has been

fed on the Word and according to the plans followed by St. Paul when he first established churches in Asia.

*A Living Church.*—The churches in the Southern Presbyterian Mission in Korea are rapidly meeting the supreme tests of a living and growing church. The end of all mission work, by foreigners, is the establishment of a church among the native people that will be, first of all, self-supporting, then self-propagating and last of all self-governing. These three things accomplished, the living seed is planted and given time will bear its fruitage, rich and full. When these three things are done the foreign missionaries' task is finished and he may, like John the Baptist, sink out of sight while the work of his hands is established over him in the lives of the people for whom he has laid down his life.

*Three-Fold Test.*—Judged by this supreme three-fold test the church in Korea is a real church and is rapidly moving toward the goal of many years of labor. She has all along been a self-supporting church in a large measure. She is yearly becoming more and more so. Each year sees more and more native pastors supported by their own people and more helpers of all sorts cared for, not by foreign money, but by the hard-earned pennies and dollars of the people themselves. He whose faith is worth so little that he is not compelled from within to propagate it, has no faith worth propagating. By this acid test the Korean church is a living church. It is not beyond the truth to say that no man is received into the church in Korea who has not made effort to propagate his faith. The number of people won to Christ by the mouth of the foreigner is negligible. He stands back and directs like a skilful general, but the Koreans themselves propagate the faith.

*Beginnings.*—The Southern Presbyterian Mission in Korea was opened in 1892. The first missionaries who came out for this work are still at work in Korea. They are among the youngest in spirit and activity. The beloved Davis and Junkin sleep, but the others labor. Chunju and Kunsan Stations were opened in 1892. There were only seven missionaries all told in the two stations. Today Chunju has a foreign force of 18 and Kunsan of 14. In the year 1898 Mokpo, in the extreme southern part of Korea, was opened with three missionaries. It now has a force of 11. Kwangju, opened in 1899, now has a force of 20. Soonchun was the last of the Southern Presbyterian Mission Stations to be opened. It was opened with 11 foreigners in 1913, making a total of 74 missionaries at work today.

*Growth.*—Seven years is a fair test for any organization. If there is life it will begin to be evident. If stagnation, it will appear. Within this period came the great

awakening of the church in Korea, when she realized that there was no hope of the foreigner invoking his Government's aid to save their country to them. Many had entered the church for this cause. That chaff has now all been sifted out. Then came the time of persecution when it was unpopular to be connected with the church. The eaters of loaves and fishes went back. These have therefore been years of testing and may be fairly taken as a test of real life. In the seven years from 1908 to 1915 the number of ordained Deacons grew from none so far as known to 24. The number of ordained Elders from 14 to 50. The total number of churches from 231 to 283. The total church membership in 1908 was 4,508, which in 1915 had increased to 7,792. The total number of Sunday Schools, though not known, was very small. Now there are 235 such organizations with an enrollment of 8,502. The native contributions in 1915 were *yen* 15,889.00.

*Presbytery.*—The final test, however, of a living church is self-government. "Lay hands hastily on no man" was said with reference to government. Self-government is the last in a natural order of development. The church in Korea is coming into that period now. The Southern Presbyterian Mission's territory (two states) forms one Presbytery in the Presbyterian Church in Korea. The Korean church is composed of the Presbyteries from the Missions of the Australian Church, the Canadian Church, and the Northern and Southern Presbyterian. In 1915, for the first time both Presbytery and General Assembly elected Moderator and Stated Clerk from among the native brethren. The work was done with an order and despatch worthy the best traditions of Presbyterians. Then the number of churches having their own sessions and pastors is yearly increasing.

*Comity and Co-operation.*—Of the nations that were a hundred years ago called heathen, Korea shows every evidence of being the first to establish into its life the church of Christ. She blazed the way, both for the churches among heathen, and, too, among the so-called Christian nations, for comity and co-operation. These two are as

near complete in Korea as would appear possible anywhere in the world. There is no overlapping of territory. There is co-operation on all hands. She stands today in this matter the glory and despair of the church in all lands. The glory, because co-operation between Christian bodies on a large scale has been carried out in a practical way for many years. The despair, because at home and on most other fields the same looks to be far in the future. "A little child shall lead them."

*Final Development.*—She is showing the way to enduring peace by practising in her Christian life a comity and a co-operation worthy of all emulation. Those who labor in Korea see her entering her third and final course of development. They wait and work with no uncertain aims. For the completion of self-support and self-propagation and self-government they are working and watching as those who must give account. They entered a Hermit nation, shut away from the races of men. They labored, many of them where not but once a year did they come out to meet their few co-laborers. Here and there from one corner of the land to the other the fires have been lit. They are burning today. Quietly and unseen, but burning. As a keen, farsighted captain of industry wrote a few days ago, "The work you are doing will stand long after our little business shall have vanished like a footprint in sand—when the curtain rises on the next act the lonesome missionary will be the ruler of a kingdom."

An investment for life or treasure Korea presents today an opportunity unparalleled.

There was earnest consideration in the last meeting of the Presbytery covered by the S. P. Mission, of dividing the Presbytery into two. The step was not taken, but will doubtless be done in a few years.

In the General Assembly and in all matters of self-government the Korean Elders, both ruling and teaching ones, are taking a more and more prominent part. Not suddenly or with violence or desire for prominence but surely and steadily the native church in Korea is meeting the supreme test of a living church self-government.

## HONOR TO WHOM HONOR IS DUE.

EGBERT W. SMITH.

THE General Assembly Minutes of 1917 show that two Presbyteries report Foreign Mission contributions from all their churches, with no blank in the Foreign Mission column opposite any church.

These two Presbyteries are Louisiana Presbytery, with 24 churches, and Rev. B. L. Price, D. D., Foreign Mission Chairman; and Nashville Presbytery, with 40 churches

and Rev. L. E. McNair, D. D., Foreign Mission Chairman.

The following five Presbyteries have only one blank each in their Foreign Mission contribution columns.

Atlanta Presbytery, 66 churches, Rev. J. B. Ficklen, Foreign Mission Chairman.

Charleston Presbytery, 17 churches, Rev. Alexander Sprunt, D. D., Chairman.

Harmony Presbytery, 16 churches, Mr. W. C. Davis, Chairman.  
 Lexington Presbytery, 62 churches, Rev. E. W. McCorkle, D. D., Chairman.  
 Potomac Presbytery, 29 churches, Rev. A.

R. Bird, Chairman.

May we not hope that every Foreign Mission Chairman will make an earnest effort to have his Presbytery appear on the Honor Roll of 1918?

## FOREIGN MISSION CONFERENCE AT MONTREAT, N. C.

MRS. WM. P. BORLAND.

The Foreign Mission Committee very unselfishly accepted the closing week of the Montreat season for their conference. It is to be hoped that they will never be so unselfish again—Foreign Missions, the very pulsating heart of the Church's life, should, of course, be the heart and core and centre of the Montreat Program, as it usually has been. This year's arrangement, however, did serve the two purposes which were intended; the Foreign Mission work furnished a fitting climax to the summer's conference, and its interest did hold a large crowd to the very end. Dr. Chester and Dr. Egbert Smith were jointly in charge of the program assisted by Dr. H. F. Williams. There were 27 missionaries present from six of our fields, China, Korea, Japan, Africa, Mexico and Brazil.

Dr. Wm. Hoge Marquess, of The White Bible School, New York, opened the Conference. His sermon was from Isa 58:11, "Thou shalt be like a watered garden whose waters fail not." The Christian life is a life flowering with fragrant graces. Each such Christian spirit seeks to reach out and pass on to a desert thirsty world the riches of its blessings in Christ. Isaiah's message is a missionary message. The true organic life of the Church of God does not function properly except through Missions. God always made missionary activity a pre-requisite and condition of His blessing—even so far back as the promise to Abraham. Whenever the Church has failed in Missions, her own life has suffered. If we had Christianized the hordes in Asia and Southeastern Europe centuries ago we would not now face a menacing immigrant problem. Heathenism has now invaded Christian America at both portals, and neglected foreign missions have now become home missions. The Church must find her joy in being a channel of salvation to all the earth; like her Master she will find her life in losing it in service and self-sacrifice.

A unique feature of this Conference was the one day given to medical missions when all hearts were stirred and even the purse strings were affected by the tremendous appeals made to us by such heroic men as Dr. J. R. Wilkinson, of Elizabeth Blake Hospital, Soochow, China, Dr. Howard Balme, of the English Baptist Church, associated with our Dr. Shields in medical education and

Dr. J. W. Bradley, of Sutsien, China. Dr. Bradley paid high tribute to the Christian fortitude and Christ-like humility displayed by the missionary trained nurses who daily minister to the sin-stricken, pain-racked wretches of heathendom. He told graphically of surgical operations under the old conditions contrasted with modern methods. He said no one could truly love God and not give to His work among the heathen. Dr. J. B. Patterson, of Korea, home on sick leave, told of his work.

Dr. H. S. Allyn, of Brazil, gave us this encouraging piece of news, that the priest who attempted two years ago to blow up our school at Bom Sucesso and who was therefore driven out of town by the Catholics who repudiated his act, has now declared his desire to become a Protestant.

Dr. John N. Mills, of Washington, D. C., gave two fine talks during the week, one a stereopticon lecture on his travels through Central and South America; the other a lecture on The International Service of Missions. He said that Kipling's axiom "East is East and West is West" holds true no longer—a policeman, when asked where the centre of vice in San Francisco was, had to reply, "In Shanghai, China." We can't clean up America without cleaning up the rest of the world. He said that our big business concerns ought to support our missionaries if only as advance agents advertising their goods. Flour, bath tubs, watches, sewing machines, phonographs, etc. always follow in the wake of the missionary. Dr. Mills argued that the peace and welfare of the world depends on international friendliness and this is fostered by Missions.

Dr. H. F. Williams said people are apt to think that Protestantism is a perquisite of North America. We forget that the first Protestant service ever held in America was in Rio Janeiro; that the first Protestant funeral, the first Protestant wedding and the first Christian martyrs were in South America. He reminded us that our North Brazil mission is nearly as large as the United States East of the Mississippi and that despite the fabulous wealth of the very rich, poverty in Brazil is as dire and as oppressive as it is in China!

Mr. Edwin F. Willis, Treasurer, explained the budget system and urged regular sys-

tematic giving according to the Assembly's plan. Dr. Chester told us our gain in gifts had not kept up with our gain in membership and that our per capita gifts are smaller now than three or four years ago. Each year the Committee loses more through the increase in foreign exchange. Last year it cost \$30,000 to turn our money into foreign currency.

All during this week Dr. Edward Mack, of Union Theological Seminary, conducted the Bible hour with a deeply spiritual exposition of Isaiah, the Missionary prophet.

The messages from the missionaries, which were the salt and pepper of each day's feast of good things, stirred all hearts and brought tears to many eyes, even those of the brethren. Monday and Tuesday morning Dr. Mack's Bible hour were given over to the women missionaries and it was fine to hear from some of our home work right along with the foreign program. Mrs. Winsborough said the messages would begin "at Jerusalem and then come from the uttermost parts of the earth." Mrs. J. A. Kohout told of her work among the Slavahs and Bohemians in Virginia. Miss Mary E. Kelly told of her work among boys and in the Y. M. C. A. at Nacoochee Institute, Ga. Miss Mabel Hall, of Beautiful (formerly Bloody) Breathitt County, said that this once lawless district had enlisted its full quota of soldiers without one conscription. Miss Lillian Edwards showed she was in love with her work for the Master at Goodland School, Hugo, Okla. Mrs. J. T. Hall, of Cardenas, Cuba, and Mrs. J. A. Shelby, of Mexico, brought these near neighbors among our "foreign" fields close to our hearts, as did also Miss Edmonia Martin of Pernambuco, Brazil. Miss Anna McQueen, of Kwangju, and Miss Ethel Kestler, of Chunju told interestingly of their work in Korea. Miss Lelia Kirtland, of the Golden Castle girls' school in Nagoya, told what good Christians the Japanese make. She said that every four minutes, day and night, some one in Japan died of tuberculosis. Miss Kirtland gave a demonstration of her work one evening when she and eleven little folks in costume enacted a "Japanese Kindergarten."

Miss Nellie Sprunt, of T. K. P., China, spoke very earnestly. She said the Chinese had such reverence for America as a Christian nation that one poor old Chinese woman said "When I go to Heaven I'm going to tell the Lord I'm an American". The age-long, world-wide hunger of "We would see Jesus" is felt in China. Miss Sprunt was asked when itinerating "Have you brought Jesus with you? We want to see Jesus." That is what a dying world is looking for in our faces and in our lives. Do they find Him?

Mrs. J. R. Wilkinson told of her 23 years in China. Mrs. Frank Brown, of Hsouchoufu,

and Miss Mildred Watkins, of Kashing, completed the program of women speakers.

Rev. J. O. Shelby said we could find much to love in the Mexicans in spite of the fact that they put their faith in bullets rather than ballots. He claimed that more Bibles are sold in Mexico today than ever before. Rev. Maxcy Smith, of Tunghiang, showed how Christianity was getting a foothold in Chinese consciousness by the fact that a secular paper in Central China had published "Pilgrim's Progress" as a serial story. Rev. Lowry Davis improved on Miss Kirtland's tuberculosis story by appalling us with the statement that one Chinese dies of tuberculosis every thirty-seven seconds. Rev. Leslie D. Wharton said that when Cuba declared war on Germany only 24 hours after the United States, Spain claimed that Cuba was coerced. She forgot that during her own 400 years of ownership she had never been able to coerce Cuba to declare war against Spain's enemies—only the Gospel has forged this bond of sympathy between us and Cuba.

Rev. F. A. Brown, of Hsouchoufu, said that in his seven years in China he had been through four revolutions and two families; yet God has signally blessed them.

Rev. L. O. McCutchen, of Chunju, Korea, put a quietus on any denominational pride, we were guilty of, by stating that our Church's increase in gifts to Missions this year was only 10 per cent. whereas the average increase of all Protestant churches in America was 30 per cent. Rev. P. B. Hill, of Kwangju, spoke most forcibly of the awful condition in Korea and of the zeal of native Christians. He said our ancestors had bequeathed to us lust for money, love of ease and luxury, but not a love for souls. What hurts the missionary is not his isolation nor hardship, but the coldness and indifference of the home Church.

Rev. Chas. H. Pratt, one of the field secretaries of Foreign Missions, preached the concluding sermon Sunday night. He urged up to date methods in disseminating missionary information, moving pictures, missionary plays, tableaux, etc. He urged world-wide prayer, and definite prayer for individual missionaries.

One evening a Missionary play—"Lighting the Dark Continent" was given by two ministers, two volunteers and three children. It was preceded by a talk by Rev. S. H. Wilds, of Luebo, Africa. The Conference was indebted for music to a quartet, Mrs. Dowell, Mrs. Bauman, Dr. Chester and Mr. Moore and to Dr. Andrews who played the flute and to Rev. Wardlaw who led the singing.

*Kansas City, Mo.*

## THE OCTOBER OFFERING.

EGBERT W. SMITH.

Paul's way of stimulating the churches was to emphasize the splendid progress made and then add, "And now, brethren, we beseech you that ye increase more and more."

In line with this inspired method let us note that last year was the best in all the history of our Foreign Mission work.

In addition to the \$586,544 of receipts appropriated to the work, our Endowment Funds grew from \$274,376, to \$299,303, an increase of \$24,927; our Special Annuity Funds grew from \$75,170 to \$88,647, an increase of \$13,477; and \$45,700 of legacies were received for future use, of which \$44,000 was designated for new work in Japan or Africa or both; so that financially the total record of last year furnishes amplest ground for gratitude to God.

Looking next to our seven fields abroad we see nearly one-third more conversions than during any previous year of our history. There were added to our native churches 5,256, a gain of 29 per cent. over the best previous year, while our native students in boarding and day schools increased during the year from 16,012 to 24,004, a gain of 50 per cent., and our Sunday-school membership abroad rose from 36,436 to 60,550, a gain of 66 per cent. Thus in point of results on the

field inadequate as cold figures are to express the fruits of the Spirit, the last year stands unrivalled in our history.

Since God has thus abounded toward us in blessings without precedent, can we not hear Him summoning us to a new measure of zeal and self-denial?

Special war demands are no reason for cutting down the supplies of Christ's Kingdom. Just the opposite. War conditions will increase the cost of our Foreign Mission work this year at least \$50,000 above normal. Shall Christ's work lag at the very time the world's need of it is most apparent? I do you to wit of the grace of God bestowed upon the churches of Great Britain and Canada, how that in a great trial of affliction, with death in their homes and unexampled war burdens on their shoulders, instead of reducing they increased their Foreign Mission contributions, giving according to their power, yea, and beyond their power.

Shall we make excuses, cut down our gifts, emblazon on our banner, "Less and Less"? Or shall we quit ourselves like men, renew our dedication vow to Christ, look up into His face, and say, "By Thy help I will this year increase more and more"?

## THE ANNUAL MEETING OF THE KOREA MISSION, 1917.

R. T. COIT.

THE Annual Meeting of our Korea Mission held last June in Kwangju was generally conceded to be the best meeting in many ways in the history of the meeting. The roll-call showed most of those on the field present at the meeting, though a few were detained by sickness.

While the hand of the Lord has been heavy on our Mission during the past year and a great number have been laid aside by sickness, especially with the dread disease, sprue, and some had been sent to the homeland to recuperate, yet by Annual Meeting, most of those who had been suffering from sprue had so far recovered that they were able to be present and take part in all the meetings. It is thought that a cure has been found for this disease, which will enable the patient to continue on in his work here without the expense of a return home and consequent loss of time from the field.

But the thing which characterized this meeting was the spiritual atmosphere. This was due in large measure to the Bible study hour each day, led by Dr. Logan, of our Japan Mission, who came over as the representative of our Japan Mission and to give us this splendid series of studies in He-

brews. Missionaries on the foreign field need, as, perhaps, no other body of Christian workers, the inspiration and sustentation of such united study. The workers drank anew at the springs of life eternal, entered with boldness into the holy place, and realized as never before the high privilege and position of a believer in Christ. In this spirit the workers continued together for the ten days hearing reports of the work the past year, and planning the work for the coming year.

While the past year has been marked by no great ingatherings, it showed a healthy growth in all departments, and in some sections of the field, the seed sown faithfully for years, which had lain dormant to now, seemed to be springing up at last, as many new points had been entered in hitherto unpromising regions.

Reports also showed that much new territory had been entered and workers, both native and foreign, had held meetings in many points which had hitherto not had opportunity to hear the Gospel, except from the colporteurs who had passed from village to village selling gospels. These are in thousands of homes, but without the living



witness; they remain in most cases, sealed books to the heathen, who looks with suspicion on all from the outside.

With a view to entering these newly opened doors, the Mission overtured the Council of Presbyterian bodies working in Korea, to adopt as a policy, the employing by the missions of trained men who were graduates of our Seminaries but had not yet been called to any particular church. The situation in Korea is rather unique, in that the Seminary turns out men faster than the native churches can possibly support them, and hitherto the Presbytery has not ordained a man until he has a call from a native church at an adequate salary. There is a large body of trained men, graduates of our own Seminary, who might be used to good advantage in this extension work.

*Educational Work.*—Reports showed all our schools full and satisfactory work being done. Hundreds cannot be accepted because they have not the small amount necessary to keep them, and our ability to help in industrial work is limited. The schools at Soonchun were left in *status quo* for the present. The Mission reiterated its decision to cooperate with the Pyengyang Christian College, while wishing the Seoul Institution God-speed.

The call for an educational man at Mokpo was renewed.

The Medical work showed that each year we are winning the confidence of the people more and with the help of the native doctors who are now being graduated, our hospitals and dispensaries are ministering to tens of thousands. The immediate need of two foreign physicians was before us, when news was received that Dr. Rodgers and bride were coming at once, and they were assigned to Soonchun for a year, until we could hear whether Dr. Timmons would regain his health and return.

This being the 25th year of the founding of our Mission in Korea, it was decided to commemorate the same by a meeting to be held in Chunju in November. A program was submitted and adopted, which calls for the history of the opening of each of our five stations, the early work, and memorials of all those who have fallen in the ranks, with the names of all children who have died. These papers and addresses will be translated and furnished the native churches, that all may unite in praise to God for His evident grace and blessing on the work. With renewed thanksgiving and hope we begin another quarter of a century of work, awaiting His coming and Kingdom.

## OPENING UP WORK IN CHUNJU, 1895.

REV. L. B. TATE.

THE first of September, 1893, Mr. Junkin and Mr. Tate made a trip to Chunju, staying there two weeks getting the people used to them. They had high water both ways. Whenever they went out for a walk the small boys pebbled them and threw small stones at them, but it took only a step and backward look to put them on the run. Mr. Tate made another trip of two weeks that same fall. The first visit was spent in an inn, but the second Mr. Tate stayed in a house purchased by Mr. Reynolds. The salary of the keeper of the house and the first evangelist was furnished by Mr. Tate. In the spring of 1894 Mr. Tate and sister made the trip down in six days, she

all doubled up in a Korean chair. After about three months, owing to an uprising they had to return to Seoul. In early spring of 1895 Mr. Tate again returned to Chunju, which has ever since been his home. At that time he purchased with private funds (which have been returned to the Mission) two Korean houses and the side of a hill. During Christmas week of 1895 Miss Tate again started for Chunju, which became her home. At first the people were suspicious and antagonistic. One time hearing a great noise on the hill above us, upon inquiring of our teacher he told us that it was the young men of the town planning how to run us out.

HONOR ROLL CHURCHES: The "Jack page," at the front this month, carries the names of 269 churches which have attained unto the Honor Roll by securing an average of one subscription (or better) to every five members. Some of those churches, however, have later allowed their average to fall below and a sifting out of the list will take place soon, so as to leave on the Roll only those which are alive. Will yours stand?



View of Chunju from Mr. Winn's residence. Chunju Hospital in the foreground.



Miss Winn's Language Teacher, in Chunju.

Residence of Mr. Clark, in Chunju.



Group of Leaders from Mr. Winn's Field, in Chunju.

Residence of Mr. and Miss Winn.



Dispensary in Chunju.

South Gate Church, Chunju.

Mr. Eversole's Residence, Chunju.



Mr. and Mrs. Tate at Home.

## CHUNJU MEDICAL WORK IN THE EARLY DAYS.

MRS. S. B. TATE.

**T**WENTY years ago when I came to Chunju a foreign doctor was an unknown quantity and under suspicion. After a year of language study a little dispensary was opened up in a two-room Korean house. Soon all sorts of rumors were circulated as to what dire results would follow if the women took that foreign medicine. A good many sightseers came and some patients—mostly old ulcers and things of that kind at first. They were alarmed to see me wash these off, as they regarded the application of water as very dangerous, but they were surprised and delighted to see how quickly they healed up, despite the water, and soon the rumor went abroad that the foreign medicine was good for *outside* sickness and some were brave enough to take it for *inside* sickness, though often they would

bring it back, saying their husbands would not allow them to take it. There were usually some in-patients, who stayed in the waiting-room, and the first one of these was a Mrs. Yu, who came in great fear and trembling, as she had never seen a foreigner. She stayed three months and was entirely cured of a malady that the Korean doctors had told her could not be cured. Both she and her husband were converted and through their efforts a church was established in their village. Each patient who came was attended by some relatives and friends, and to all these the Gospel was taught every day and they got acquainted with the foreigner and began to understand us and our motives and much of the misunderstanding and prejudice were removed and the way prepared for the Gospel message.

## GROWTH AND DEVELOPMENT OF CHUNJU MEDICAL WORK.

(Compiled from Sketches furnished by Mrs. Tate and Dr. Robertson.)

**F**OR seven years no medical work was done except among the women and children, but when Dr. Forsythe came in 1901. work was begun among the men also and the clinics greatly increased, but there was no place for the proper care of in-patients.

Owing to health failure, Dr. Forsythe had to return to America in 1903, and from that time until Dr. Birdman came in 1908, work was done for the women only. Mrs. Tate, M. D., again being in charge. During the six years that Dr. Daniel was in charge of the medical work here, the work grew and developed, and in 1912 the new hospital was opened. This hospital is a brick building

of two stories and basement, composed of four wards, four private rooms, apartments for foreign nurse in charge, operating rooms and office. The cost of the entire plant, including dispensary, etc., approximates \$10,000. "The work we believe has a promising future, and while even now our patients are composed largely of those who have tried all else, and frequently leave the hospital before we have had time to give any relief, we are beginning to have patients who realize it is well to speak for a doctor's services in advance."

Dr. M. O. Robertson is now in charge of this work.

## THE CHUNJU BOYS' SCHOOL.

F. M. EVERSOLE.

**T**HE Chunju Boys' School had its beginning in a primary school opened by Mr. Harrison in 1900 in a small guest-house. The school gradually developed until it reached its high water mark of 150 students under Mr. Nisbet in 1910. In 1908 a small three-room Korean style building was erected; later on, in 1909, the present brick school building and the dormitory were built. When Mr. Nisbet was transferred to Mokpo in 1911, the school fell flat because as a rule Koreans are loyal not to an institution but to a person. To Dr. Reynolds

were entrusted the remains, and in 1913 Mr. Eversole became principal. After the slump in 1911, the school has gradually grown until the enrollment this past session reached 113, divided into eight grades taught by eight Korean teachers and the principal. Former students and graduates of the school are entering into the life of the Church through leadership in the local churches, teaching in country schools, as helpers in mission hospitals, etc. Several graduates are continuing their studies in literary or vocational schools of higher grade.



First Missionaries to Korea, Southern Presbyterian Mission. From left to right—Mr. Tate, Mrs. Junkin, Mr. Junkin, Miss Davis, Mrs. Reynolds, Mr. Reynolds and Miss Tate.

## SOME SEVENS.

W. D. REYNOLDS.

**T**HE Pioneer Band of Seven arrived in the Capital of Korea November 4, 1892. In 1917 the Mission Band members 77. In 1897 there were seven missionaries stationed at Chunju; in 1917 there were twice seven in the Station, and five others on furlough. The first converts in Chunju numbered seven and were baptized in 1897. In 1917 there were seventy times seventy believers worshipping in one hundred and seven church buildings in Chunju circuit. Seventeen of these churches have been organized with one or more elders in each. Seven Korean pastors have been given charge of from one to five churches each in this territory, the remaining groups being under the care of the missionaries.

In 1898 the first men's general Bible Class was held in Chunju for seven days, with twice seven enrolled from this Province. In 1917 five times seventy were enrolled at Chunju, and correspondingly large classes were held at each of the other four stations.

These several sevens may serve to suggest some idea of the growth of the evangelistic work in connection with Chunju Station.

Physiologists tell us the body undergoes a complete change of tissue every seven years. May this portion of Christ's body be changed into His image by the indwelling spirit, and be made perfect in every good work to do His will.

## CHUNJU GIRLS' SCHOOL (JUNKIN MEMORIAL).

S. A. COLTON.

**I**N 1897 a primary school was opened in the City of Chunju, and later removed to a village just beyond our compound, where the school was continued until 1909, when the present academy was built, providing quarters for 50 or more boarders in a Korean dormitory.

Although registered as a high school, nine grades are taught because there are practically no country schools for girls in the district. After completing our course, those who wish to continue studying go to Seoul or Pyeng Yang, where the northern Presbyterian schools have a two-years' special

course. However, by far the majority of our pupils do not remain in school till graduation for, in this land, as one of the native patrons said: "Twenty is very old for a girl to be unmarried, unless she is doing the Lord's work." (The latter phrase added presumably to comfort the missionary addressed.)

Out of the 12 graduates of the past three years, nine are teaching or have taught, and some others who did not complete the course have taught in out-of-the-way villages.

The boarding pupils come to us from the five pastoral circuits of our field, represent-

ing this year some 30 different villages and a few towns. As these vary from year to year, we have a sprinkling of school girls throughout our field for evangelization. During the past three years, the opportunity to enter our school has been so arranged that any girl whose parents will clothe her can send her, but as yet many fathers do not see the propriety of teaching girls. This applies to Christians, too, for as yet we have no pupils who have not some believing relative interested in them. We do not exclude the heathen,—they exclude themselves.

## FATHER AND SON IN KOREA.

*The tide of modern progress has moved too swiftly for the old-time Korean, and left him stranded and bewildered.*

JAMES S. GALE.

EDMUND GOSSE wrote a book some years ago called "Father and Son," showing how widely two generations of the West may be divided when heart and sympathy are not one, but perhaps such a race contradiction as exists between father and son in Korea today, was never seen on earth before. "Chip of the old block" and such expressions have fallen out untrue, for in these two generations that sit side by side we see the time of Abraham linked up with the 20th century A. D. A glance at their mental conditions will show that this is not merely a theoretical view but literally true. The father, with his face toward the golden ages of the past, talks of Yo and Soon (2300 B. C.) who antedate Abraham. To him the heroes that ushered in the Choo Kingdom of China, slightly behind Abraham, but far away B. C., are living realities. Kings Moon and Moo and the Prophet Chookong (1122 B. C.), who can equal them? What they said he repeats. Their lofty ideals he would make his own; their knowledge of, and communion with God he regards with reverent awe.

The son knows nothing about these persons; who they were he could not begin to answer. More than that he does not wish to know. Such mildewed ideas as they represent he regards as the inheritance of a decadent race, and so puts them far away. He thinks in terms of George Washington, Gladstone and Bismarck, and looks toward the future with forward glance. He used to be afraid of his father, whom he regarded much as the Greeks did their dangerous gods; but today he consigns this *pater* to a quiet ledge of some out house, where he sits bird-like and alone to ruminate on the events of ages so long gone by.

The father is a scholar of the old school

and reads the classics, yes, sings them. From the opening lines of the *Thousand Characters* to the profound pages of the *Book of Changes*, he has learned them all by heart, Mencius, Confucius, the *Book of History*, the *Book of Poetry*, with the records of Choo, Han, and Song. What is there that he does not know in the way of old Chinese history? Night and day, as a boy, he went through the grind that today makes him master of these pieces of literature, difficult as the hieroglyph. Yes, he reads them. Once get him started and he will unravel a complex page, giving place and name for everything. As he talks, troops of Chinese heroes come stepping out of the mists, and wonderful they are. The battles they fought live again; and noble women, too, appear, immortalized in memory.

While this is going on the son mumbles over the newspaper, picking out with some difficulty, telegrams relating to the war in Europe, hopeless when he comes to a piece of composition with ten characters in a row, but handling two, or perhaps even three. Can he read what his father sings as a sweet song? Never. No more idea has he of it than had the young Britons, made captive in the war, of what S. P. Q. R. meant, carved on the walls of Rome.

There is a great volume of Korean literature come down during a period of a thousand years, beginning with Korea's Chaucer, Choi Chi-wun, and ending with men like Viscount Kim Yoon-sik, who recently presented the writer with a set of his literary works. Of these books the son knows nothing, and never can hope to know what their names are or what they contain.

In the old days an incentive was given to the study of Chinese writing by the honors of the kwa-go or official examination,

by the social standing that it gave, by a distinction that meant a starry crown for all time to come. To win this place of honor the children of the literai would study from dawn till dark, from New Year's till New Year's, day in and day out, and never know a weary hour. This condition has ceased to be. Now, as in Western countries, the bell rings at fixed hours, classes assemble and they repeat their lessons in Korean and Japanese, and recite arithmetic, geography and history. What time is there left for them to remember that Kwan-oo saved the kingdom of Han, or that Che Kal-yang was a greater general than Napoleon?

The writer foresees, not many years hence, a day coming, when the literature of this land will be a closed and sealed book, except to a few persons of exceptional and rare attainment. As the old man who now sits lonely on his perch says his farewell and withdraws into the eternal shades, he will carry away with him one of the most interesting varieties of literary achievement that the world has ever seen. No reserved sweetheart was ever so hard to woo and win as she, this subtle mastery of Chinese composition which is his.

The son, knowing nothing of these things, will doubtless become an up-to-date man, who reads the papers, studies modern books and writes letters in the colloquial with as much skill and neatness as any one could wish, but his father's world will have receded from him thousands of years.

In religious matters, too, they sit at the antipodes. The father, deeply imbued with the spirit of Confucius, has read and studied the classics, till the ordinary sacrifices of the East are as natural to him as the breath he draws. Rice and dainties to the gods are the order of the day. He does not smile or think it strange, and performs the services with entire seriousness of soul. The son has not a vestige of appreciation of it, but thinks it arrant nonsense. Outside of Christian circles he has only that religion that appears in modern life, namely, no-religion. He lives, eats and sleeps in a world that has lost the knowledge of God. He has not become introduced to any other religion and that of his father has passed beyond recall. Confucianism, that hangs on a knowledge of the Classics, will depart as the Classics cease to be studied.

In dress and ceremony too, they differ. The father still wears the horse-hair hat that marked him a gentleman quite as much

as the son's collar, cuffs and tie. Buttons on the head-band behind his ear, recall the day when he stepped forth into manhood, or rose to rank and office.

The son, as he comes to man's estate, gathers up this gear and sells it to the first callow globe-trotter as relics that belong to the antediluvian period. The father's precious documents that bear the signature of the king, and the royal seal, he pawns to the curio dealer, asking that nothing be said about it, accepting so much by way of return, and suggesting that they be put in a room somewhere next to Rameses II., of Egypt.

In public assemblies it used to be the father who sat in the chair, and with loud reverberating voice read the coming generation a lecture that they accepted with downcast, maiden looks. He would use toward them such language as Nebuchadnezzar of Babylon, used toward Zedekiah, whom he roasted in the fire, and, when all was over he would sail out with a train of attendants that would have done honor to King Darius. Today the young man is in the chair and a very good chairman he makes. He talks in short, polite sentences, but with such combinations of the character, and such new expressions as the father never thought of in his wildest dreams.

Thus they live, these two, of the same race but of ages widely sundered, the son regarding the father as a decided "back-number," and the father regarding the son as a paragon of modern wisdom that he can never hope even to glimpse afar off. On the wheel of fate the tables have turned. A quarter of a century ago this son could not sit in the father's presence. He might be 70 years of age, but to his father of 85, he was the merest child, to be ordered and commanded, and thundered at in a way most astonishing. He was a slave, compared with whom Joseph in Egypt was free. He went nowhere, said nothing without permission, married quietly the woman whom his father gave him, and renounced self entirely, on the altar of parental sacrifice. Today the father views this same son with a wan and wasted expression, barely speaking above a whisper, sitting alone on his perch, passively waiting as the sun goes down.

Was there ever such a phenomenon seen before as this father and son?—*Men and Missions.*

THE NORTH CAROLINA SYNODICAL is going to make a feature this fall of the Honor Roll churches which have secured an average of one Missionary Survey subscription (or better), to each five members. Such emphasis as this will mean a more active interest in the Survey and a larger circulation in North Carolina. Mrs. Ramsay, the president of that Synodical, is a most enthusiastic friend of The Missionary Survey.

## SUNDAY SCHOOL FOREIGN MISSION DAY OCTOBER 28, 1917.

JNO. I. ARMSTRONG,

*Educational Secretary of Foreign Missions.*

**T**HE<sup>1</sup> Assembly approves and recommends to the Sabbath Schools for their hearty cooperation the seven-year program of study, prayer, and giving in the Sabbath Schools as an excellent means of raising up a generation to succeed ours that shall know mission work and pray for it and give to it intelligently."—*Orlando Assembly, 1916.*

"We would call attention to the seven-year plan of missionary education in the Sabbath Schools by which the schools are asked to study the work in one country each year, and to support that work by prayers and gifts.

"In three or four cycles of seven years' use of this plan there should be produced a new generation of church members intelligently informed about the work, and actively supporting it.

"The Assembly recommends the vigorous prosecution of missionary education through mission study classes and the seven-year plan in the Sabbath School."—*Birmingham Assembly, 1917.*

From April 1, 1916, to March 31, 1917, Sunday Schools contributed \$29,296.09 to Foreign Missions, \$605.37 to special objects outside the regular budget, \$10,641.03 to definite objects inside the regular budget, and \$18,049.69 to our Brazil Missions.

Nine hundred and seventy-four schools gave \$29,296.09. 1,874 schools gave \$00,000.

This year Sunday Schools are asked to give \$35,000 to support our Congo Mission.

Three hundred and sixty-nine schools that gave nothing the year before made gifts last year, but 339 that gave the year before gave nothing last year, so that the net gain in the number of schools contributing was only 30. The gain in total gifts was \$5,593.77.

In publishing the foregoing figures we might make the impression that giving to Foreign Missions is the most important thing Sunday Schools can do, but the study of missions and prayer for God's blessing on the work are far more important than giving. The principal reason why 974 Sunday Schools have made gifts to Foreign Missions, as shown in this leaflet, is that the great facts of missions and of our own work have been brought before these 974 Sunday Schools and they prayed for the work. The principal reason why 1,874 of our own Sunday Schools gave nothing to missions last year is because these 1,874 Sunday Schools for the most part were kept in ignorance of the facts of the missions and never heard and united in prayer for the work.

The secret, then, of larger missionary

life in any Sunday School, or of the beginning of missionary life in a Sunday School, where there has been none, lies in missionary education.

There are many possible ways of introducing and maintaining missionary education in a Sunday School, but perhaps the best way for your school is to take part in our great Congo campaign for this year. The material is abundant and free on request.

One of the special days set apart by the Assembly for missionary education in the Sunday Schools this year (May 27) has gone by. Five or six hundred schools observed the day. Some schools observed other days of their own selection. But the great majority of our Sunday Schools have not yet had a Foreign Mission day this year. October 28 is their opportunity. New programs for public observance of the day are available for all who will use them. But perhaps a better way to observe October 28 would be to set aside the regular lesson for that day ("Ezra's Return from Babylon," Ezra 8: 15-36), which could be caught up in the connection on the following Sunday, and use one or all of the four lessons on "Our Congo Mission." These lessons are:

- I. The History of Our Congo Mission.
- II. Native Customs and Religious Conditions in Our Congo Mission.
- III. Methods of Missionary Work in Our Congo Mission.
- IV. Needs and Opportunities in Our Congo Mission.



Dr. T. Th. Stixrud, medical missionary to Africa, from the Christian Endeavor Societies of the Southern Presbyterian Church (on the left), and Dr. John I. Armstrong, Educational Secretary (on the right), at Blue Ridge, in June, 1917.

# THE SEVEN YEAR PLAN

MISSIONARY EDUCATION

## EVERY SUNDAY SCHOOL

**STUDYING—PRAYING—GIVING**

- 1. JAPAN
- 2. BRAZIL
- 3. CONGO
- 4. CHINA
- 5. KOREA
- 6. CUBA
- 7. MEXICO

### ONE COUNTRY EVERY YEAR

**1917**

**OUR AIM**

1915-1916  
FIRST YEAR

**JAPAN**

75,000  
CO-OPERATED

EVERY	STUDYING	OUR
SUNDAY	PRAYING	CONGO
SCHOOL	GIVING	MISSION

**THIS YEAR**

**1918**

1916-1917  
SECOND YEAR

**BRAZIL**

100,000  
CO-OPERATED

**1917-1918 — 3RD YEAR — CONGO**

WHY NOT MAKE IT UNANIMOUS?

# WE CAN DO IT IF WE WILL



A committee should order samples of these lessons early in October and look them over carefully, and decide whether to have all the classes study the same lesson or to have two or three or four lessons studied by different classes as may seem appropriate considering the subject matter of the lessons themselves and the personnel of the classes. Then the lessons decided on should be ordered not later than October 12, so as to have them on hand for distribution to scholars on October 21.

Don't deny your Sunday School the benefit of taking part in this campaign of missionary education on behalf of our Congo Mis-

sion.

Sunday School teachers and officers would do well to secure "In the Heart of Africa," by Rev. Chas. L. Crane, 10 cents a copy, and also "Presbyterian Pioneers in Congo," by Rev. Wm. H. Sheppard, 35 cents in paper and 50 cents in cloth, a most fascinating book on Africa, of special interest to every Southern Presbyterian.

[*Inquiries about any feature of Missionary Education in the Sunday School and orders for programs and lessons should be addressed to Jno. I. Armstrong, Educational Secretary, P. O. Box 158, Nashville, Tennessee.—Editor.*]

## "PRESBYTERIAN PIONEERS IN CONGO."

JNO. I. ARMSTRONG,

*Educational Secretary of Foreign Missions.*

OUR CONGO MISSION is one of the great missions of the world. It has not been written about so much as the great Kamerun Mission of the Northern Presbyterian Church, and it is not so widely known as the great Uganda Mission of the Church of England, but it compares favorably with either of these two or with any other. This statement is not made boastingly but with humble gratitude that God is so using our church.

It is providential that we have this year the story of the beginnings of our Congo Mission by one of the founders. What a story it is! And how simply it is told! It reads itself, and few if any who begin to read will want to stop till the end. As the reader is borne along on the current of interest, which, like the Congo River, sweeps

everything before it, he finds it not strange that such a mission should have grown from the faith and work of those two pioneers. The book will be as interesting to children as to the grown-ups. Every Presbyterian ought to read it, and every reader will reach out a grateful hand with a hearty "God-bless-you" to the author. Every reader will also drop a wreath of forget-me-nots on that far-away grave beside the great river, and will lift a prayer of new consecration to Him whose love constrained and still constrains.

("Presbyterian Pioneers in Congo," by William H. Sheppard, paper 35 cents, cloth 50 cents, Presbyterian Committee of Publication, Richmond, Va., or Texarkana, Ark.-Texas.)

## THE CHALLENGE TO GREATER HEROISM.

TODAY carnal death is stalking in deadly stride through a whole continent. And today the Church must do something so splendid and so heroic as will outshine the glamour of material war. This is the hour when we must send out more men and women who are willing to live and toil and die for the Hindu, and for the Turk, and the Persian, and the Chinese, and the Japanese, and all the dusky sons of Africa. I verily believe that if the Apostle Paul were in our midst today, with the war raging in Europe, he would sound an advance all along the line. He would call us in this hour to send out more men and women to save, and to comfort, and to heal; men and women who will lay down their lives in bringing life to their fellowmen. We must send forth new army corps of the soldiers

of Christ, and we must give them more abundant means, endowing them so plentifully that they can go out into the needy places of Asia and Africa, and assuage the pains and burdens of the body, and dispel the darkness of the mind, and give liberty to the imprisoned spirit, and lead the souls of men into the life and joy and peace of our blessed Lord. If the Church would, and if the Church will, she can so arrest the attention and win the hearts of the natives of Africa and Asia with the grace and gentleness of the Lord Jesus, a grace and gentleness made incarnate again in you and me, and in those whom we send to the field, that the excellent glory of the spirit shall shine preeminent, and in this hour of world-wide disaster the risen Lord shall again be glorified.—*John Henry Jowett, D. D.*

## THE GRACE OF GOD THAT BRINGETH SALVATION.

REV. C. A. LOGAN.

THE other day when my family and I were riding on the train in Korea, on our way to the annual meeting of the Korean Mission, we saw him for the first time. He was a good-looking Japanese, but the thing that caught our attention was his devotion to his aged mother. He seemed to keep himself busy watching her every expression, and seeking to make her journey comfortable. "I have never seen a man more attentive to his mother," said Mrs. Logan.

Two weeks later, after the mission meeting was over, we arrived at the station in Kunsan. One of our missionaries had let the pastor of the Japanese church know that we were coming to spend Sunday, so there he was to meet us, and introduced us to our friend whom we had seen on the train, and whose kindness to his mother had attracted us to him. He was introduced to us as the elder of the Kunsan church.

The next morning he was the leader of the service. The pastor preached an unusually fine Scriptural sermon, two young men were baptized, the communion was administered, a young Bible woman was welcomed, and all of these expenses were paid by the little congregation. Their printed program gave the information that there had been 27 baptisms during the past six months, and that the Bible women had

come to take charge of the work among the women and children of the church.

The elder invited me to supper with him, and there I found the pastor, the two elders, the two young men baptized in the morning, and the Bible woman. The themes of conversation were things pertaining to the Kingdom. And I found that the elder was a great temperance enthusiast. He said that he had put the temperance badge on 338 people, and we made a covenant to work together for the cause in our respective fields.

The evening service was well advertised, and the church was full. I chose as my text, "Be not drunk with wine, but be filled with the Spirit," and preached on "A Life of Joy and Power and Service." The audience gave close attention, and the elder showed his appreciation by handing me an envelope containing 20 yen. This was an entirely new experience for me.

I began to wonder more about this bright young elder. And here is his story: He came from one of the wealthiest homes in Japan, a family name that is well known. In his younger days, he began to drink and find his pleasures with the "geisha," and finally became so prodigal that he was a disgrace to the family. Disinherited by his father, he went to America, and continued his wild life, until he was on the point of suicide. It was at that time that a Baptist



Kobe Theological School.

preacher met him, led him to the Saviour, baptized him and received him into the church. He then undertook to reconcile his father, but it was no easy task. He could not get it out of his mind that this was the son who had brought shame to his name. "But," said the preacher, "he is not the same man. He is a new creature in Christ. He is a new man. He will bring honor to your name." With this earnest appeal, the preacher got the consent of his father to return; but that he would set him up in business in Korea rather than Japan.

He returned, took charge of the estates in Korea, and has made good. But more than all, the Lord is with him. He is a new man in Christ Jesus, a pillar of the church, and an enthusiastic temperance worker. And remember that he was saved in America. Would that all those who have gone to our country might come back with such an experience of salvation, and with such a blessing.

The Gospel is being accepted by all classes

of society in Japan. In all the large stations are boys with red caps who give the passenger a lift with his hand baggage for a small fee. A short time ago I called on one of these boys to help me put my hand baggage into the passenger car. When I handed him his fee, he declined, saying, "Never mind that this time. I too am filled with the Spirit, and want to do this for the Lord." And then as a thank offering for my sermon of the night before, he brought me a walking stick for a present.

The Korean Mission at its annual meeting passed a resolution requesting the Executive Committee of Foreign Missions to double the force of missionaries to Japan within the next ten years. It is interesting to see the brotherly kindness manifested between the Korean and Japanese Christians. The cross of the Lord Jesus Christ is the solution of all difficulties and problems of society.

*Tokushima, Japan.*

### THREE GRACES OF KOBE.

Mrs. H. W. MYERS.

THERE are many women in Kobe who put the things of the Kingdom first in their lives. I wish I had pictures of all such, but time and space admit of only these two pictures.

First is Mrs. Mise. For many years she has been a pillar in the First Presbyterian Church. She was a woman of means who lived with her son and his family. Their home was in the suburbs, and each day she came in on the train to bring her granddaughter to school. While the child was in school this dear woman used to spend her time visiting among church people and inquirers and working as hard as she could until time came for school to close, when she would go out home again. One of her chief joys was to work for the new church building. The old one had seen much service for many years. She organized the women into a sewing society, and they made silk crepe bags which many of you in America have already bought or may buy almost any time. The first thing I heard when I got back from the United States was that Mrs. Mise was dead. She was quite an old lady and never very robust. My heart was indeed sad when I heard this. She did not live to see the corner-stone of her cherished church, but her death hastened the work. Every one loved her, and when the corner-stone was laid, her picture was put into it; and when the church was dedicated her name was often heard in the service. Many were moved to tears when the pastor, Mr. Aoki,

told with great feeling how much she had loved that church and longed to see it built. Her death was one year ago, so we



Mrs. Mise, of Kobe, one of the three graces.



Mrs. Kajiwara and daughters, members of the Shinko Church.

were invited to come to a memorial service. Here again people wept when they talked of her. As we left the church each one was given a large printed card in an envelope. I thought it was a picture, but it proved to be an order for cakes. This presented at the cake shop meant that each one received a generous box of cakes. Isn't that a strange custom?

There are five Presbyterian Churches in Kobe, and I wish I had pictures of leading women in them all. Mrs. Kajiwara and her two daughters are in Shinko Church here. Rather, Shinko Church *was* here. It is now torn down and I can get no picture of the new one because it is not here yet. Six years ago this church was built and now has become too small for the crowd. Dr. Mizokuchi is pastor, and next to his wife, his best helper is this Mrs. Kajiwara. She first heard the Gospel in her native town in the South. Then she went to Formosa, where her husband was president of the bank of Formosa. When she became a Christian it was no faltering, half-way step for her. She put her soul into church work after her husband's death, and now is the main-spring in this new building enterprise. She has a beautiful home and is generous as she can be. Dr. Mizokuchi has the happy faculty of making his church people feel that giving is their chief joy. The new church is not being built through bazaars,

but by his own people, who enjoy giving to the Lord's work.

The third woman on my list whom you must picture to yourself is Mrs. Jo, my near neighbor. I enclose an extract from the Japan *Evangelist*, which tells the story better than I can:

"I want to speak in detail of one remarkable piece of social work begun in Kobe last March. It is called the 'Kobe Woman's Welfare Association,' and its equipment consists of a rented house and its founder, Mrs. Jo. The family that Mrs. Jo has gathered around her is a varied one, but all have a common bond in their need, and the despair from which she has saved them. A poor country girl comes to Kobe knowing no one, but supposing she can easily get a job in the metropolis. A kind lady discovers her when she has no work and only 15 sen to her name, and takes her to Mrs. Jo, who befriends her, and probably, after convincing her that her city venture was a mistake, takes her down to the railroad station or the steamship office and sees her ticketed and started for home. Another unsophisticated country girl was deceived by a jinrikisha man at Kobe station, and would be now in a bothel had it not been for Mrs. Jo's help. The police find an unfortunate girl who has slept three nights in a graveyard for lack of a better spot; it is Mrs. Jo to whom they bring her, for they know that she will apply means not only for physical comfort, but the heart-warming sympathy and the soul-lifting contact that such an one needs. Another, wearing one thin garment amid the chilling winds of winter, and carrying a precious rosary, the one relic of the better times that her now ruined family had once known, is kept from committing suicide at her father's grave, and brought to the Welfare Home to learn of a Father that cannot die. And so this wonderful woman is bringing her wealth of heart-life and years of experience as a Methodist woman evangelist to bear in a work that she had dreamed of and hoped for a long time before it materialized. It is in the main a preventive work, for the young and untrained and for the desolate, for all of whom there are such numberless pitfalls in a great metropolis. In the first ten months of its existence, the Welfare Home has taken in 26 girls and women, and besides; has looked after 41 cases in which Mrs. Jo has been called in consultation. Two have already been baptized, and four more are earnest seekers after truth. The women are taught daily Scripture lessons and Bible truths, and are further trained in lives of regular work and mutual helpfulness. Special lessons in sewing are given as a means of self-support for the home. Otherwise, the work is carried on entirely by voluntary gifts."

This Mrs. Jo tells me she was summoned to the Prefectural Office recently and told by the official that the city was going to give one hundred yen to each of six charities within its bounds. Hers headed the list, and five out of the six were out-and-out Christian institutions,—this Rescue Home, the Blind School, the Old Ladies' Home, the Ex-convicts' Home and an Orphanage. It is a joy to know that such things meet with the help and endorsement of the powers that be.

This by no means exhausts the list of Kobe women whose hearts are in the work, but this will suffice to show what kind of Christians Japanese can become.

#### THE KOBE CHURCHES.

Kobe is growing by leaps and bounds, new homes, new people, new money pouring in. I am happy to say our churches are growing, too.

Minatogawa Church has Mr. Ohno as pastor. He studied many years in America, and is doing a good work.

For Sosai Church a new pastor has just come. A young man who has made a success elsewhere has now come to us, and we gave him a hearty welcome. The Rev.

R. Tomida was graduated from Kobe Theological School a few years ago, and is one of whom we are very proud.

Then we have our beloved Nunobiki Church, the one so many of you helped us build when you invested your fortunes in blue and white laundry bags a few years ago. The women of this church are learning the joy of giving. They have helped on the Belgian Fund, and on the Rescue Home. When new mattresses were needed in Kobe Theological School, these women made 18 of them and gave their work and time when they could have been well paid. It was all the Lord's work and they were happy to have a part in it. I am sending a picture of Mr. Yatsu, the pastor, and his interesting family. His wife came from a mission school and is indeed his right hand man, a fine housekeeper and a splendid mother.

The Shinko Church, under the able leadership of Dr. Mizokuchi, has become one of the strongest and most influential Christian organizations of the city.

The Kobe Church is the mother church of Presbyterianism in the city. With a united congregation under Mr. Aoki and a handsome new building, the church is entering upon a new era of growth and activity.

## GOOD NEWS FROM NAGOYA "GOLDEN CASTLE" GIRLS' SCHOOL.

R. E. McALPINE.

AT LAST, the good things so long hoped for, and expected for this school, seem actually taking concrete form before our eager eyes. Our school no longer *hopes to become* a success; it really is one now. All winter long, the signs had been gathering that there would be a substantial increase in numbers; evidences of increasing popularity, and of public confidence in this "Jesus school" could often be noted. Our Japanese principal, Mr. Ichimura, is not only one of the best Christians and most consecrated men it has ever been my privilege to know, but he is in every way fitted for this post. A university graduate, a degree man; also having a good degree of teaching experience behind him; markedly skilled in reading the almost inscrutable character of his own people, and finally, very ready as a speaker and always with something to say worth listening to. Truly he is about the most valuable man for such a post as this, I could imagine.

It is very largely the result of his presence and versatility that has brought forward this school to such a place of prominence and approval by the public. No wonder then that when we opened again in April, we had applicants almost more than

we wanted—almost as many in number as remained in the school after sending forth the graduates. In the five years of the regular courses we now have in actual attendance 116 girls, and an additional 20 taking special courses like music, foreign cooking, etc. This splendid group of young girls makes our chapel look beautifully full, where we have so long been obliged to see such pathetically scanty numbers. It is a grand privilege to meet this fine and impressionable young congregation morning by morning, and our teachers take new zest in the opportunity afforded as each takes a turn to lead the morning devotions. Then as we meet them in the classroom, teaching the Scriptures directly, or indirectly through daily contact and example, it makes us deeply conscious of the mighty responsibility attached to the wonderful privilege.

Forty-three of the girls are full church members; 55, inclusive of the 43, have been baptized in infancy, or have definitely expressed themselves as desirous of baptism. Of the others, many of them are yet young, and about 20 have come into our upper classes or special classes from government schools, etc. These older girls are largely without any knowledge of the gospel except

what they may have gotten these three months in our school. For these we pray most eagerly that they may be saved. Recently a noble man of God was with us and held meetings, several a day for three days, and the girls were evidently much touched, and some of them deeply impressed. As they are now about to scatter for the summer, we are much in prayer that they may not lose these blessed impressions and influences.

The future of the school looks very bright, though there are some decided problems and large questions which will presently call for solution, involving the development

and progress of this institution most deeply. God is in charge, and His people are earnestly remembering this school before Him; so we must not falter, but face the coming events with calm confidence that what is His will is what the future will bring. But we do most heartily ask that all of the friends who have so long remembered us in prayer, will at this time be more faithful, that all of the teaching force may measure up to the grand opportunities opening out before us, and that there may be no mistakes made by any one who are directing the plans for the furthering of the institution..

## AN IMAGE DESTROYED FOR CONSCIENCE'S SAKE.

M. J. ATKINSON.

LAST September as Miss Lumpkin and I were returning home after the summer vacation, we stopped for a few days at Ikaho in order to get the benefit of the hot iron baths at that little mountain resort. There had been a number of foreign guests at the Japanese inn where we put up earlier in the season, but at that time there were only ourselves and a gentleman, an American citizen, whom neither of us knew. He, like ourselves, was there for quiet and rest, so neither sought the acquaintance of the other. One morning just after our breakfast we were shocked by the news that he had been found dead in his room. It seems that he had been in the American navy at one time, but at the time of his death was engaged in business in Yokohama. The inquest was held, and it was decided to cremate the body. The proprietor of the hotel was anxious to do the right thing as far as he knew how, so he asked Miss Lumpkin and myself to take charge of the funeral service, we being the only Christians whom he knew. But having been raised by a father who was a Presbyterian of the strictest sect, and who could not abide a woman's speaking in public, I scarcely knew what to do. We both felt, though, that we would be untrue to our calling if we failed to present Christ to the little company who knew Him not gathered there in the hotel parlor, although we knew nothing whatever of the one who had been so suddenly taken away. So we told them that we would be responsible for the funeral service. It occurred to me that there might be a male missionary or native evangelist or Christian at some of the other hotels in the place who would conduct the service, so I set out to make inquiry and soon found that there was a resident missionary family and their evangelist in the place. No loving hand had been near to minister to the dead man in his last hour, so Miss Lumpkin and I gathered wild

flowers from the neighboring hills and made two designs which we laid on the rude pine coffin. His Japanese business partners were to arrive from Yokohama that night, and it was decided to have the service as soon as they arrived, and then the body was to be cremated. Our new-found missionary friend, with his evangelist, conducted a sweet, solemn service from the text, "And it is appointed unto man once to die, but after death the judgment." I was glad for the sake of those present that we had the service, but I learned afterward that the deceased was a Catholic.

It was in this way that I got acquainted with Mr. Kasamatsu, the writer of the following letter. He is the evangelist who works with the missionary who conducted the funeral service. He works with his own hands that he may not be burdensome to any. When we called to see him and his wife, we found quite an interesting collection of pottery made and baked by him. There was one thing in the collection that I was very sorry to see, however, and that was a small image of Buddha. And so I wrote after my return, asking him to destroy all such things in his collection, for even though he held it as a curiosity only, it might cause his weaker brother to offend. The following is his letter in reply:

*My dear Sister in Christ:*

Your good letter has been in my hand in due time and I read it with much gratitude. And I esteem your conscience telling me what you think that it is right in sight of God. For your request I now send you in separate box the head of broken image, which will give you, I hope, satisfactorily as to the matter. The image which I have broken for your conscience's sake is not the kind which the people worship. But it is the kind which the people deal with simply as an art,—so the people will handle it

rather as a curiosity than an object of their worshiping. As you see, the Japan has lived under the influence of Buddhism so long a duration, and the idea of that religion has been entered into everything—into the literature, arts, sciences, and customs and all. But many things have got out the track entirely and the idea of the religion will never come into the people's mind.

Please forgive me my negligence in an-

swering to your letter till today. I desire so much to see you some day, if the Lord's willing, and labor with you awhile for the gospel.

My wife join with me to send you a Christian love and she ask me to tell you *dozo mata Ikaho ye oide kurasai*. (Please come to Ikaho again.)

Yours truly in our Lord Jesus Christ,  
R. M. KASAMATSU.

## HELP THE KOREAN GIRLS.

MRS. M. L. SWINEHART.

**T**HERE are 80 girls in the industrial department of the Kwangju Girls' School and they need your help.

These girls are not able to pay their way through school, as many of them are from the coolie class, and their fathers do not earn over 15 cents a day. The girls from the mountain villages who attend our schools bring their rice with them, but there are many who cannot even do this. At home the rice is mixed with weeds gathered from the fields, thus making a ration for the entire family. There are many necessary expenses connected with school life that even the girls from the middle classes are unable to meet unless we can give them work by which to earn this extra money.

Six years ago we introduced the making of crocheted laces, bags, collars, dresser scarfs, centerpieces, doilies, baby caps, etc., among these girls, and they have proved themselves capable of exacting and particular work. From year to year the quality of the output has increased until now they are able to compete with the women of any other country.

We now have 80 trained workers in the Kwangju school, with perhaps 50 in the Mokpo school. If you can help us market the products of these schools, we can combine the industrial work of these two institutions, thus freeing another missionary for evangelistic work.

We find a very ready market for our goods up to the time of the Christmas holidays, but after that we face a slack time. By ordering a package of goods to the value of at least \$10 and selling it among your friends you can keep a girl in our Christian schools for at least one year. The Korean girl lives very cheaply, and 2 cents an hour for three hours' work a day will enable her to support herself. Of course she will have little else but rice to eat.

These girls do not ask charity. They ask the opportunity of laboring with patient fingers hours and hours over the things which American women value for the human effort that has gone into them.

Won't you help them?



Girls' Industrial School, Kwangju, Korea.



The Pupils of the Chinkiang High School in winter garb and setting.

Sunday School classes will find in this work a bond of union with the girls of the Orient.

If you will send your name and address to Mrs. M. L. Swinehart, Kwangju, Korea, she will gladly send you a parcel of goods upon approval, which you may dispose of as you have opportunity, and remit for when sold. You will have to pay 60 per cent.

duty for the package, but the prices of the goods will stand this tax easily.

Within a year we hope to have a wholesale market for this work, but until that time comes we need your help. Will you give it?

This is the Master's business, and it is done that His Kingdom may be hastened.

*Kwangju, Korea, July 18, 1917.*

## AN IDOL PROCESSION IN CHINKIANG.

REV. DONALD W. RICHARDSON.

**D**URING the first week in June there was held in our city one of the largest and most elaborate idol processions which has been had here for many years. There had been no rain worth the speaking of since November of last year. Diseases of every description, especially diphtheria and scarlet fever, had been epidemic for some months, and the death rate was increasing each day. Added to this was the fact that the long-continued drouth prevented the planting of the crops in the regular seasons and famine was desperately imminent. In order to appease the wrath of the gods concerned in all this calamity, and thus avoid further disaster, a very elaborate and costly procession was arranged in honor of certain of the heathen deities, and called the "Tu Tien Hui."

During the centuries preceding this the Tu Tien Hui was usually held every year; but during the last 25 years its observance has been less emphasized. Native accounts differ as to the exact date of its last cele-

bration. Some say six, some say eight, and others say 20 years ago. All agree that the celebration this year was the largest within the memory of the present generation; and yet the number of spirits invoked and the number of chairs in the procession was not anything like the numbers of previously recorded processions.

This procession in honor of the Tu Tien idol consisted of various sections, and was by no means confined to this one deity. The procession began in the very early morning and lasted until sunset. More than five thousand men took an active part in the procession, marching along the broader streets of the city throughout the whole day. The expenses of the celebration were met out of the funds of the Tu Tien China, which fund was subscribed to by the various merchants and merchant bodies in proportion to their income, and amounted to about twenty thousand dollars, though on famous occasions on record the cost has been as much as fifty thousand dollars. All of the



street beggars and city unemployed were gathered in and given pay for taking part in the procession, and the result was a noticeable absence of beggars and of the disorderly classes.

The chief function of the Tu Tien idol is to make water plentiful and cause rice to grow. The original of this god was a man named Chang, of the T'ang dynasty (more than a thousand years ago), who was an official in what is now the Province of Honan. This worthy man was possessed of many excellent virtues which especially commended him to the respect and veneration of succeeding generations. The following incident will illustrate fairly well his qualifications for divine honors: When besieged by his enemies and cut off from all supplies, with starvation and ruin staring him and his valourous army in the face, this noble-hearted man slew his wives—even his favorite, and divided the remains among his hungry army. Afterwards all of the useless old women of the city were eaten! As a result of this deed of self-sacrifice on the part of Mr. Chang, his soldiers were enabled to withstand the siege and obtained a temporary victory. Another story, which is a bit of tradition and not



Notice the expression on the faces of the people in this Idol Procession at Chinkiang.



One view of the Idol Procession at Chinkiang, who facilitates the passage of Rice and pro-

historically recorded—as is the above account—has it that the besieging general had poison placed in the well from which Chang's soldiers drew their supply of water. Chang, learning of this, himself valiantly drank the well dry, with the result that the manner of his countenance was changed, and he became blue-faced! His army was saved, and the ultra-modern general opposed to him was ignominiously defeated.

The chronicles of the Tantu (Chinkiang) magistracy in speaking of the Tu Tien idol, states that in the very early days a temple in his honor stood to the left of the Lieh-ti temple, below the Ting Shih hill (which is near the South Gate). During the reign of the last emperor of the Ming dynasty, Ch'ung Cheng, a priest named Roh Mei, built a temple in honor of Tu Tien to the east of this hill, and on the bank of the Grand canal. Still later the Emperor Ch'ien Lung, in the sixth year of his reign, wishing to honor the god for his good services in making water plentiful and the rice to grow abundantly, bestowed on him the title of "The Spirit which bestows." The Emperor Chia Ch'ing added the title of "He

fects from Flood," and ordered spring and autumn festivals to be held in his honor. Afterwards the Emperor Hsien Feng added the title of "The Spirit Which Protects."

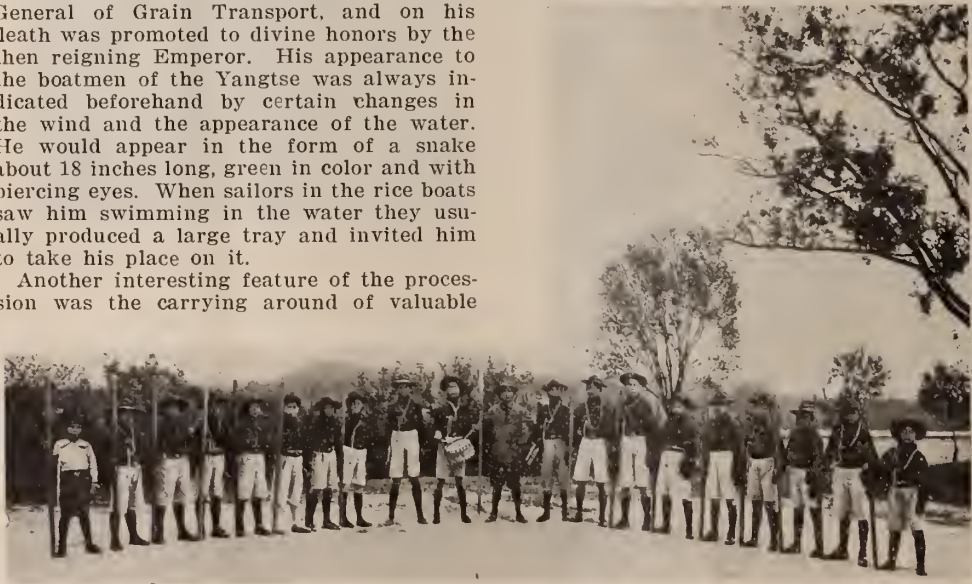
The Tu Tien idol has two assistants, whose names are given as the Dukes of the Southern Kingdom and the Lightning Kingdom, respectively. These also had a place in the procession. Two other gods honored in the procession were Chiang Kung, a lesser god of water and of transportation, who is worshipped by merchants who deal in goods brought down the canal from the north; and Yen Kung, who is the Protector of Sailors. Still another water god who had a part in the festivities was Yang Si' Chiang Chuin, whose special function in former years was to facilitate the transportation of rice along the Grand Canal. His headquarters formerly were at Tsingkiangpu. Chinkiang being the connecting link between the two portions of the canal north and south of the Yangtse river, the worship of this god naturally drifted to this place. This Yang was in his time the Director General of Grain Transport, and on his death was promoted to divine honors by the then reigning Emperor. His appearance to the boatmen of the Yangtse was always indicated beforehand by certain changes in the wind and the appearance of the water. He would appear in the form of a snake about 18 inches long, green in color and with piercing eyes. When sailors in the rice boats saw him swimming in the water they usually produced a large tray and invited him to take his place on it.

Another interesting feature of the procession was the carrying around of valuable

jade ornaments and other curiosities. These ornaments were tied to stands and arranged in three tiers over a basket. The baskets were carried on the two ends of carrying poles, each pole carried by one man. The carrying poles were very richly carved, and each carrier was surrounded by a number of very respectable Chinese gentlemen who waved triangular white flags with a red border. There were several such groups passing to and fro through the crowds of on-lookers. There was no doubt about the genuineness and the high value of the ornaments thus displayed. They were supplied by the curio dealers at Yangchow, who utilized this occasion not only to do reverence to the gods, but also to advertise their wares.

Within a week after this procession the long-continued drought was broken; and in the minds of the Chinese this was, of course, as a result of their worshipping the gods by this celebration.

*Chinkiang, China.*



Boy Scouts of The Chinkiang High School.

## HOW GOD ANSWERED OUR PRAYER.

Mrs. B. C. PATTERSON.

**A**T SUTSIEN and at other places the Church has been through a time of severe testing. In seven months there was not an inch of rain, and not a snow all winter. Even February passed without a cloud. The wheat appeared to be drying up under a baking sun, the heat of which one day was as high as 135 degrees Fahr-

heit, and strong, dry winds besides. The earth became drier than old people had ever seen it.

The natives spend thousands of dollars in idol processions.

The Christians prayed as never before and had no little persecution to stand from their

heathen neighbors, because their God did not send the rain.

A few of our Christians had their faith shaken, but nearly all of them could say with Job, "Though He slay me, yet will I trust Him." Heb. 3: 17-19 was very comforting to me. It is too long to quote.

One old Christian woman, ignorant as the most ignorant, was a rebuke to many a wiser one in the strong, happy faith she showed.

Longfellow said, "As frightened women clutch at the reins when there is danger, so do we grasp at God's government with our prayers." And thus we did.

By our prayers we tried to compel God to send the rain.

He did not send it, but what did He do? He showed the Chinese that their idols do not send the rain, and yet He answered our prayers.

As though a miracle had been performed, the wheat yield is good. The stalk is undeveloped, but the grain good.

And now the rain has come in abundance and the fall crops are growing rapidly. Even the idol worshipper considers and thanks the Ruler of all.

This may sound to you as of not much importance, but could you have watched the sky of brass, and the parched earth, and watched it every day for several months; could you have seen the anxious people, and thought of the millions who were suffering and would starve, you would be able to appreciate it as a wonderful answer to prayer.

Our anxiety was all the more acute because we realized we could hope for no help from America this time.

I feel sure this experience will be for the advancement of God's church. And here we will set up another Ebenezer.

"Then they that feared Jehovah, spake one with another, and Jehovah hearkened and heard and a book of remembrance was written before Him for them that feared Jehovah and thought upon His name."

*Sutsien, China.*

## LETTER FROM REV. HENRY L. REAVES, CHINA.

*My dear Dr. Armstrong:*

Perhaps you are wondering if I intend to keep the promise I so bravely made to you when I was on my way out, that I would send you some news for THE SURVEY. The last copy that has come to Soochow stated that I would probably attend the Nanking Language School. I suppose it is "Le 'veh ji," as we say in Soochow, to inform you of the action of the Ad Interim Committee in sending both Mrs. Farmer and myself to the Elizabeth Blake Hospital Compound. So it is not so much to inform you of my correct address as to keep the promise I made, that I am writing this letter.

First impressions of a country are usually the most interesting of all the manifold experiences one encounters on the field. Certainly the newcomer is more apt to tell others of the things that have not had time to lose their strangeness for him. And yet, while this is true, I find it hard to give any intelligent account of the many things I daily see and hear. Impressions of China are too varied and numerous to be adequately set forth in a letter like this.

Fresh from a "bird's eye view" of Japan, I think the first thing I noticed about China was its age and stability. There is something solid and age-old about its massive stone bridges and high brick walls that is in direct contrast to the doll-size prettiness of things in Japan. As one treads these rough, narrow stone alleys that pass for streets, there comes the irresistible impression that men who died before the Christian era must have trod these very stones! How many million footprints it must have

taken to wear six inches in the iron threshold of the "Dzi Men!" And here it may be said that only footprints could have worn it, for wheels are all but unknown on the narrow streets and stone step bridges of Soochow.

The newcomer has, first of all, a sense of utter helplessness. Here are people talking to each other in a strange babble of sounds that are utterly unintelligible. You look at the older missionaries is a kind of awe. They have learned to talk that stuff! First there is a consultation of teachers and older heads in the effort to find a name for the baby. Your perfectly good English name is no good here—you must have a Chinese name. Then the other missionaries begin to show the baby off! The cook marvels that "Lae Sien Sang" can actually pronounce the words "Khe Van" (open rice, we serve dinner). And it is so interesting to hear oneself discussed without having the remotest idea what they are saying! Really I have come to sympathize very deeply with babies learning to talk. The new missionary goes through that very experience.

The sense of helplessness grows as we look on the vastness of the work to be done and the smallness, in comparison, of the part already done. Everywhere there are idols and temples and pagodas—spirit walls in front of the doors and spirit catchers on the roofs. Everywhere there are men, women and children to whom the name "Jesus" is no more than a name, if that. Confronted with the magnitude of the task and the utter helplessness of a "new babyhood," the

most persistent human impulse is to catch the next steamer back home. It looks like a hopeless task! And then one of the experienced workers will tell you some of the battles that have been fought and won and you come back to your half-forgotten trust in the God who promised that "His word will not return unto Him void."

Another of my first impressions is a feeling of wonder at the things a Chinaman can do with the crudest of tools. An old man and his granddaughter weave beautiful silks on an old bamboo and string loom in a dirty little hovel. The Incubator Man hatches chickens and ducks by the thousand in big straw baskets daubed with mud and warmed with hot ashes. He dumps about a thousand eggs into a big basket without trays or any sort of division and keeps them at a regular temperature with no other thermometer than his experienced hands. He thrusts his arm into the basket and turns the eggs one by one—and his wife never has scrambled eggs for breakfast! Truly this is a wonderful people.

One by one the strange sights and sounds—and smells—become commonplace and I cease to wonder at them. I have even begun to realize that this is really "talk" that I hear everywhere. And—wonder of wonders—I am really beginning to understand some of it! The other day I distinctly heard a child call me "Yang Quet-ze"—and I still do not think he showed me the proper respect! Right here let me state that this language isn't acquired overnight. One of my big disappointments is the long system of examinations I must pass off before I can be considered to have gotten a working knowledge of it. And even the older mis-

sionaries cannot read all the street signs! As to the process of learning it—it seems to be very much like genius—99 per cent. perspiration. You will ask at once why I did not go to Nanking. My answer is that it would spoil my "Soochow" very badly. The Soochow people think that it is not wise to send their new missionaries to study Mandarin when Soochow is so different. They say its much better to get your Soochow "tones" fixed first and then take up Mandarin after.

The impression that "stays put" is the pitiful inadequacy of the force on the field, and particularly in the North Soochow Station. The double loss of Dr. Davis and Mr. Haden, Miss Moffett's marriage, the long over-due furlough of Dr. and Mrs. Wilkinson—these and the utter helplessness of the two stations "Babies" (Mrs. Farmer and I) have brought our force to the irreducible minimum. Dr. and Mrs. Young (themselves only out one year), with the whole responsibility for the hospital; Miss McCaine, helped by Miss Davis with the school; Miss Sloan, with her large evangelistic work—these will have to perform prodigies to keep the work going on its present basis without even a hint of the advancement it ought to make.

These are the *impressions* of a new missionary. May I conclude with one other which amounts to an unshakable *conviction*, that the Church at home must pray as they have never prayed before, if this great nation is to have the opportunity to accept Christ in this generation. I see now, as I have never seen before, that we are helpless without the Spirit of God to work with us.

Yours in His service,

HENRY L. REAVES.

## SOUTH SOOCHOW NOTES.

Mrs. PALMER C. DuBOSE.

I WANT to write you about a school that we have in connection with our South Soochow Station. The head of the school is a young man, Mr. Shu, who became a Christian while a pupil in Mrs. McCormick's day school. This young man has no near relatives and owns his home and some other property. He gives his house rent free for the school and does not receive a cent from the mission for his services. Three other young men help in the teaching of the school and none of them receive any salary. The small amount that they receive in tuition goes toward the running expenses of the school. One of the young men who helps in the teaching is a Christian, we believe, but as yet has not joined the church, as his father compels him to take part in the ancestor worship ceremonies. The other two attend services but have not expressed a desire to be Christians yet. Pray that they

may soon be brought to Christ. But some of you may say, "Why do you call this a church school? What has the church to do with it?" The pupils in this school study the Bible every day. In this branch of the work our preacher, Mr. Dzen, assists Mr. Shu. The pupils attend Sunday School, church and prayer-meeting, and the whole tone of the school is Christian. But above all, Mr. Shu gives of his time, money and property for Christ's sake, and we feel that the school's influence cannot be estimated—the work that they are doing will be everlasting and the blessings they get through this work will be eternal. I wish you could know Mr. Shu and realize how different he is from the average young man who has plenty of money to spend. He does not spend his money in self-indulgence, dress, or extravagance of any kind. He seems to appreciate the true value of money and uses

his for his fellowmen. Mrs. McCormick teaches English in this school and Mrs. Par, our Bible woman, teaches sewing to the girls. As this is a primary school, both boys and girls are accepted as pupils.

There is another branch of the work over which we feel much encouraged. Eight of our Christian young men have formed themselves into an evangelistic committee and taken on themselves the responsibility for the Sunday afternoon evangelistic services. Some of them will preach at our Yang Yoh Hong church and some at the West Gate chapel. They are not trained preachers. Some have been church members less than a year. They make no claims to eloquence, but are just witness bearers. Our pastor, in speaking of these men last Sunday, said: "They are like the volunteers in the local fire companies, while we preachers and missionaries are like the paid coolies who are employed to carry water." The pastor also said: "The day for which Dr. DuBose prayed has come. He so often spoke of what a blessing it would be to the native church when it realized its responsibility to the unconverted of our city." As our Dr. Yen further said in his prayer, "We are not satisfied yet. We know that God can do even better things for us." We ask that all who

read this will pray that this may indeed be the dawning of a new day in our church's history and that our church's spiritual life may be deepened and the meaning and power of the gospel revealed to it as never before.

Our Sunday School is growing, but not as rapidly as we would like. The Christian Endeavor Society has about 30 members now, with an average attendance of from 22 to 25. It is in the work among the women that we feel discouraged. Since the death of Mrs. H. C. DuBose there has been no one to give all her time to this work. As yet no new missionary has come out to take the place left vacant by her death. We hold weekly meetings, especially for women, in my home, and other meetings are generally well attended. Except for two or three who really seem to want to learn the way of Life, the women who attend these meetings show no signs of interest. They come and listen attentively, but will go no further—the idea of a personal application of the gospel to their needs does not appeal to them. Thus we have our encouragements and our discouragements. But "He is faithful that promised," and we must be more diligent and earnest in order that He may pour upon us the blessings He is longing to give us.

## THE SACRIFICIAL SPIRIT.

**G**OD FORBID that we should glory, save in the Cross of our Lord and Saviour Jesus Christ! The recognition of this supreme sacrificial event is essential to the existence of a truly missionary church. The greatest need of the hour is a fresh and forcible expression of the sacrificial spirit of Christ by the church, His spiritual body on earth. As Christ's sacrificial suffering for man's redemption was the crowning characteristic of His earthly ministry, in like manner must the Church, by its sacrificial service for the world's salvation, justify its claim to be the true Church of Christ. Its best talent should be put at the

disposal of Him who emptied Himself of honor and became obedient to the death of the Cross. This sacrificial spirit among business men should express itself in large offerings to Him who for our sakes became poor that we through His poverty might be made rich. Let this great central truth of the gospel get firm hold upon the men to whom God has given worldly treasure, and then, under the constraining love of Christ, millions will be forthcoming for all our great missionary enterprises, and the Church herself will attain to a position of moral dignity and power unparalleled in her history.—*Dr. A. H. Strong.*

## PERSONALIA.

On May 31 Miss Pearl Sydenstricker, daughter of Rev. A. A. Sydenstricker, of our North Kiangsu Mission, was married to Mr. J. Lassing Buck, of the Central China Mission of the North Presbyterian Board. For ourselves we greatly regret to lose Miss Sydenstricker from the ranks of our workers in Kiangsu Mission. If we had to lose her, however, we would much prefer to give her to our sister mission of the Northern Presbyterian Board than to any other mission.

So far as the happy bridegroom is concerned, the fact that he is a missionary is a *prima facie* evidence he is all right, and although we are somewhat late about it, we nevertheless extend them our hearty congratulations.



Miss Nellie Sprunt, also of the North Kiangsu Mission, arrived at Montreat on August 5, and is resting at the beautiful summer home of her parents, Dr. and Mrs.



Mrs. J. Hershey Longenecker.

Alexander Sprunt. Except for a Foreign Mission Secretary, Montreat is one of the most restful places in Christendom, and Dr. Sprunt's home, with its beautiful outlook on the surrounding mountains, is one of the most restful places in Montreat. Miss Nellie will remain at Montreat until the close of the Foreign Mission Conference, and will then be ready to pay some visits to our churches and women's societies to tell them about the great work and the great need in her field at Tsingkiang-pu.



The following missionaries, who sailed on the Monteagle, on August 9th, send greetings to the readers of The Missionary Survey. They are, reading from left to right, Miss Lois Young, Miss Eliza Neville, Miss Rebecca Wilson and Miss Frances Stribling.

Dr. and Mrs. J. W. Bradley and family have arrived at Lexington, Va., and are expected at Montreat on August 21, in time to take part in our Foreign Mission Conference. After the Conference is over they will go to Bishopville, S. C., for a visit at Dr. Bradley's American home. Many of the readers of THE SURVEY will remember the thrilling story of his work which Dr. Bradley had to tell when he was home on his first furlough, and will be anxious to hear him again. We must not work him too hard, but we know he will be much in demand for deputation work while he is at home.

Rev. and Mrs. L. B. Tate, of the Korean Mission, at last accounts expected to sail from Kokohama on July 25. We regret to say the immediate occasion of their coming is the state of Mrs. Tate's health. It is just 25 years since Mr. Tate went to Korea, and no member of that Mission has labored more faithfully and unremittingly than he has, or has endured more hardness as a good soldier of Jesus Christ, as he has gone about over the country in his itinerating work.

Mrs. Tate went out in 1897 as a medical missionary. On her marriage to Mr. Tate she gave up the medical work and has been his companion and helper in evangelistic



Rev. J. Hershey Longenecker.

work. In this connection we take pleasure in printing the picture of the pioneer workers of the Korean Mission (see page 684). Of

that original pioneer force, Mr. Junkin and Miss Davis have finished their course and entered upon their reward. The other members of the party are still living and are all still actively engaged in the work.

Rev. and Mrs. F. A. Brown, of the North Kiangsu China Mission, are at home on their first furlough, and will make their permanent headquarters with Mrs. Brown's mother, at 199 Crew street, Atlanta, Ga. We are expecting them both at our Foreign Mission Conference at Montreat. We are sure that many of the churches which Mr. Brown visited seven years ago in the interest of the Forward Movement, will wish to hear the story of his first seven years in China. Those who wish to make sure of a visit from him would do well to correspond promptly with our Executive Secretary, who directs the home itineraries of all our furloughed missionaries.

Second verse of "God Save Our King," composed by a Canadian mother and sung in all the churches. This was sent by Miss Rebecca Wilson and sung at the Foreign Mission Conference. It is known as the "Mother's Anthem:"

"God save our splendid men,  
Send them safe home again,  
God save our men!  
Keep them victorious,  
Patient and chivalrous,—  
They are so dear to us,  
God save our men!"

A few months ago Rev. R. D. Daffin, of the West Brazil Mission, was given permission to come home on account of impaired health, with what was thought to be small prospect of ever being able to return to the field. He had bought his ticket to sail on the Rio De Janeiro, but the Brazilian government took that steamer to carry the German ambassador home after her severance of relations with Germany, and Mr. Daffin's trip was postponed. He then decided to try a change of climate in Brazil and went to Sao Sebastiao De Paraiso in the State of



Miss Mary E. Kirkland.

Minas, and in a few weeks found himself so much improved that he decided to stay there permanently, and is now in hopes that his health will be entirely restored. We rejoice with Mr. Daffin on the recovery of his health and with the Mission that they are not to lose so faithful and efficient a worker as Mr. Daffin has been. His new address will be Sao Sebastiao de Paraiso, Minas Geraes, Brazil.

The following new missionaries and missionaries returning from furlough sailed during the month of September:

*For Africa*—Rev. and Mrs. J. W. Allen, Rev. and Mrs. J. Hershey Longnecker, Dr. and Mrs. Thos. Th. Stixrud, Miss Elda M. Fair, Miss Mary E. Kirkland, and Mrs. A. L. Edmiston, colored.

*For Korea*—Rev. and Mrs. W. F. Bull.

## RESOLUTIONS ADOPTED BY THE FOREIGN MISSIONARIES

WE, THE FOREIGN MISSIONARIES gathered at Montreat, wish to express our appreciation to the Executive Committee of Foreign Missions, for the generous entertainment conceded to us. Were it not for this provision, many of us would be unable to avail ourselves of the advantages of this conference.

We also request the Executive Committee to convey our sincere thanks to all the Christian friends who by their liberal gifts made possible the erection of the beautiful

Geneva Hall which, with all its modern conveniences, makes our visit here so comfortable.

We take this opportunity of thanking Dr. and Mrs. Chester for their untiring and efficient management of the Hall during our stay here.

Those who have been out of touch with the privileges which Montreat furnishes can best appreciate the value of the invigorating climate, the Christian fellowship, and the spiritual uplift which we have enjoyed.

## SENIOR FOREIGN MISSION PROGRAM FOR OCTOBER, 1917.

Arranged by MISS MARGARET McNEILLY.  
TOPIC—Korea.

Hymn—"Prayer is the Soul's Sincere Desire."  
Devotional Service—God's Answers to Our Questions About Prayer.  
Prayer—For the work and the workers in Korea.  
Minutes.  
Roll Call—Answer with a Scripture verse of Prayer.  
Business.  
Offering.  
Solo—Selected.  
Reading—"How."  
Topical—"A Korean Church at Work,"  
"A Korean Evangelist,"  
"A Korean Wonder Story,"  
Report of Our Own Work in Korea.  
Prayer—For the needs of Korea.  
Hymn—"Jesus Shall Reign."  
Close with the Lord's Prayer in concert.

## SUGGESTIONS.

For the Devotional Service, let the Leader ask the questions and the various members of the society answer with the Scripture references, which have been previously distributed. (This leaflet is issued by the Woman's Missionary Conference of the Lutheran Church, Columbia, S. C., and may be had at 1 cent each or 10 cents per dozen.)

Use the current issue of THE SURVEY for the report of our own work in Korea. "Missions Abroad" will also be found helpful.

Begin now to discuss and plan for Mission Study classes for the coming year. Make this branch of the work a subject of special prayer.

Pray for any special needs of Korea that may be brought out in the program.

**Important Notice:** Beginning with the January 1918 number, all material used in carrying out this Program will be found in the Survey for the month, and after December 1917 no subscriptions will be received by the Executive Committee of Foreign Missions in Nashville and no programs will be mailed out from their office.

## COMPARATIVE STATEMENT FOREIGN MISSION RECEIPTS.

Receipts applicable to regular appropriation:	August 1917	1916	Societies -----	23,183.41	19,824.29
Churches -----	\$ 12,539.50	\$ 10,338.44	"    Japan ----		30.00
Sunday Schools --	311.90	369.19	"    Brazil ---	5.00	92.95
"    Brazil	5.00	663.59	"    Africa ---	138.25	
"    Africa	1,554.37		"    Stixrud --	871.19	
Societies -----	2,488.50	2,912.80	Miscellaneous Dona-		
"    Brazil ---		29.65	tions -----	12,234.82	8,889.16
"    Stixrud --	84.50		"    "    Brazil		19.11
"    Africa ---	9.35		"    "    Africa	53.50	
Miscellaneous Dona-			"    "    Stixrud	27.10	
tions -----	2,750.85	2,249.55		\$139,529.68	\$122,264.99
"    "    -		5.00	Legacies -----	2,250.99	5,498.59
"    "    -	10.00			\$141,780.67	\$127,763.58
	\$ 19,753.97	\$ 16,564.22	Initial appropriation for year		
Legacies -----	1.45	20.84	ending Mar. 31, 1918-----		\$520,370.22
	\$ 19,755.42	\$ 16,585.06	Net additional appropriation		
Five months April 1st to August 31, 1917.			to Aug. 31, 1917-----		37,598.27
Churches -----	\$ 89,240.81	\$ 81,618.56			\$557,968.49
"    Japan ----		4.00	Deficit Mar. 31, 1917-----		73,425.92
"    Brazil ---		87.07	Amount needed for year (at		
"    Africa ---	27.65		this date) -----		\$631,394.41
Sunday Schools-----	3,712.00	2,910.34	Amount needed each month--		52,500.00
"    Japan		133.01	The amount received for ob-		
"    "    Brazil	195.97	8,656.50	jects outside the budget.---		13,282.73
"    "    Africa	9,834.98		Nashville, Tennessee, Aug. 31, 1917		
"    "    Stixrud	5.00		EDWIN F. WILLIS, Treasurer.		





## A VISIT TO KYUNG TAI KIM.

MAUDE R. H. COOK.

**K**YUNG TAI KIM lives far away. If you want to see his little home, his new suits and his toys, you will have to go across the United States on a train to San Francisco, and then take a large steamer, on which you can play for two weeks. After reaching Korea, perhaps you can ride in a high two-wheel carriage and have a man instead of a horse pull up and down the hills—a Japanese *jinriksha*—until you come to his father's home.

This home is so tiny—not as large as your father's garage. Often the homes in Korea are as small as a chicken house, with such tiny windows and doors! When little Kyung Tai Kim plays ball indoors he never has to worry about breaking windows, for there is no glass in his home. The windows are covered with stiff paper. On a rainy day he cannot stand at the window and watch for the sun to shine. And he has very few toys; I think the nicest toy he now has is the mouth organ he received for Christmas from his teacher, who went to America.

If you are not very tall you can stand up in Kyung Tai's home, but if your father and mother are with you they may have to stoop, as the ceiling is not more than six feet high. There is no pretty wall paper with birds and flowers or even a plain color in Kyung Tai's home. The walls are covered with newspapers which the foreign lady has given to his mamma, and no matter where you look, you can find no chair, no table, no bed. Of course you think it is a funny home without a bed and other furniture.

Kyung Tai and all his playmates live in these strange houses. At meal times when he comes home hungry, he takes off his straw shoes before entering. Then he patters in and sits down on the floor. His mother puts a low table in front of him, with a bowl of rice and pickle, which Kyung Tai eats with brass chopsticks.

At night time Kyung Tai lies on the floor

with a cotton mattress beneath him, and a quilt over him, and goes happily to sleep. In the morning he rolls up his bed and puts it in a corner. Yes, the floor is hard, but it is nice and warm like a large soapstone, and as Kyung Tai has never slept high off the floor he never has fallen out of bed, and he thinks his bed as good as yours.

What kind of pictures do you suppose you will find on the walls? There are bright, clean postal cards which the loving American boys and girls have sent to Korea for the Sunday school children.

Whenever you go into a strange house in Korea you can tell at once if the children go to Sunday school, for if they do, the cards are on the walls to beautify their homes, as they have seen pictures on the walls of the pastor's house.

Kyung Tai's suits are not a bit like yours. Probably when you first see him you will think he is a girl because he wears so many bright colors. His winter overcoat this year is pale blue outside, green on the inside, and padded with cotton. He has many little playmates, for now he goes to school instead of carrying baby sister tied to his back, as he used to do. He can read his alphabet as fast as you can recite your A, B, C's. He likes to learn hymns, and already knows quite a few Chinese characters, which is much the same as if you studied the Greek alphabet when you were 5 years old.

Kyung Tai has a playmate who is so poor he cannot go to school. Kwan Tai Sin has neither father nor mother, and when his aunty has no extra clothes for him to wear he cannot go to Sunday school. One bright sunny day in June, when it was warm and he did not need much clothing, the foreign teacher met him on the road. He stood still and greeted her:

"Lady, are you in peace?"

She replied by asking him, "Have you eaten well?"

This was a polite greeting as if they had

said, "How do you do," and "I am quite well, thank you."

Although for several weeks he had no bowl of rice, yet he said with a bright smile, "Every morning I go to the field, I dig a potato, I boil it, I eat it and live."

No oatmeal and eggs for his breakfast! And no one calls him three times a day to

come and eat! Auntie is so poor he often can have only one potato.

Little Kwan Tai is not the only poor boy in Korea who would like a chance to come to Sunday school. There are many of them. We trust that soon they may all be able to come and learn what the missionaries are ready to teach.—*Over Sea and Land.*

## JUNIOR FOREIGN MISSION PROGRAM FOR OCTOBER, 1917.

Arranged by MISS MARGARET McNEILLY.  
TOPIC—Korea.

*"Suffer little children to come unto me, and forbid them not: for of such is the Kingdom of God."*—Luke 18: 16.

Children's Missionary Hymn.  
Scripture Reading—Matt. 18: 10-14.  
Prayer—For the children of Korea.  
Minutes.  
Roll Call—Answer with the name of a Station in Korea.  
Business.  
Collection Song.  
Offering.  
Song—Selected.  
Recitation—"Waiting."  
Story—"Pow-ie."  
Story—"Hangsunie the Resolute."  
Some Facts From Our Own Field.  
Song—"That Sweet Story."  
Prayer—Closing with the Mizpah Benediction.

### SUGGESTIONS.

The Leader of the Band should gather some facts about Korea from "Missions Abroad," the Annual Report of the Executive Committee of Foreign Missions, and also from the current issue of THE SURVEY, and distribute these among the children to be read (or better still, repeated), at the proper time.

Have the children learn and repeat the text at the top of the program.

Let the children *tell* the stories; cultivate this art.

Pray earnestly for the children of Korea and for those that teach them, that they may direct their steps in the Gospel way.

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DID YOU LITTLE FOLKS KNOW that some of the best work getting subscribers for THE MISSIONARY SURVEY has been done by the children, individuals, Sunday school classes and Junior Societies? It is often the case that a child, with one of these brightly colored magazines in hand and a smile on the face, can win a new subscriber or secure a renewal. And this is good work for Jesus, because it helps make His kingdom grow.

Then, also, you may remember there is a special premium offered. For 12 advance renewals or 6 new subscribers. THE LITTLE JETTS Telling Bible Stories For Young Folks, will be given. There are many subscriptions expiring in November and December, which would be renewed now if you should go after them, and if renewed in October they would count as "advance renewals." Of course any of the later expirations would also count the same. Or, if six subscribers should be willing to renew for two years and pay one dollar each, these six two-year renewals would count as twelve advance renewals.

So you see, you have many ways to serve the SURVEY and at the same time get a premium which will make you more familiar with the Bible. The price of The Little Jetts is now 75 cents, postpaid.

## “BEHOLD, I STAND AT THE DOOR AND KNOCK.”

O, Jesus, Thou art standing  
 Outside the fast-closed door,  
 In lowly patience waiting  
 To pass the threshold o'er.  
 Shame on us, Christian brothers,  
 His name and sign who bear,  
 O shame, thrice shame upon us,  
 To keep Him standing there!

O' Jesus, Thou art knocking,  
 And lo, that hand is scarred,  
 And thorns Thy brow encircle,  
 And tears Thy face have marred;  
 O, love that passeth knowledge,  
 So patiently to wait!  
 O, sin that hath no equal,  
 So fast to bar the gate!

O, Jesus, Thou art pleading  
 In accents meek and low,  
 "I died for you, my children,  
 And will ye treat Me so?"  
 O, Lord, with shame and sorrow  
 We open now the door;  
 Dear Saviour, enter, enter,  
 And leave us nevermore!

—Selected.



“Behold, I Stand at the Door, and Knock.”

## MARTIN LUTHER.

**T**HE best story of the life of Martin Luther received in answer to the announcement in November “Tidings,” was written, entirely without aid, by Lillian Nisi, of Brunswick, Ga., aged thirteen years.

“On November 10, 1483, in the city of Eisleben, there was born a little boy whose name was Martin Luther. His parents were poor. When Luther was twelve years old he had to go around at night singing in front of houses, to earn supper and money to pay for his education. One night Mrs. Cotta heard him singing and took him in and gave him a comfortable home. He entered the University at Erfurt to study law. When his friend was killed, it changed his life. He became a monk,

and one day when he was at the convent he found a Latin Bible chained to the table. He studied it closely every day, and when the people heard of the great Wittenberg professor, crowds of students came to his school.



The Home of the Cottas Was Warm and Cozy.



"I Found Something One Day That Was Wonderful—The Word of God in Latin."

Luther became well known all over Europe.

"One day he saw the wrong things

the people were doing, so on the 31st of October, 1517, early in the morning, he went to the Castle Church and nailed the ninety-five sentences on the door. The most important sentence was against the sale of indulgences. The news spread quickly, and the Pope soon heard of it. He told Luther to come to Worms, and there take back all he had said, or he would be excommunicated. When Luther reached Worms he said, 'Unless you can show from God's Word that I am wrong, I will take back nothing.'

"When he was on his way home from Worms, some of his friends took him to an old castle called Wartburg, where he stayed ten months and spent his time translating the Bible into the German language.

"Luther was almost 63 years old when he died. He died February 18, 1546, at Eisleben."—*From Tidings.*

## A TROPHY OF HOME MISSIONS.

HE WAS just one of thousands of young men who have been brought up in Christian homes and surrounded by every privilege of church and Sunday School, and yet who have not been converted. Not bad fellows, but not Christians. With his family, the young man (call him Tom) left the old home and came to one of the newest parts of our great West, to help in the work of making a home.

The first Sunday he went with his father to the little schoolhouse, for the word had been passed that there was to be "preaching." Everything was new to him, and he was touched by the sermon in a special way. At its close he pressed the hand of the preacher and said, "Thank you, that helped me." This was the preacher's opportunity, and the eternal question was pressed home. After a struggle, Tom looked up into the preacher's eyes and said, "Yes, sir, I'll accept Jesus Christ as my Saviour and Master, and will do my best to follow Him."

The weeks passed, little was heard of Tom, until word came that he was sick and wished the missionary to come. The journey was made on horseback, and a very sick man was found. So the missionary remained to help care for him. A little after midnight,

Tom awoke with a clear mind and was asked, "Do you remember the talk we had at the schoolhouse last fall, Tom?" The answer left no doubt of his remembrance, and then followed the confession that perhaps many of us would have to make, "But oh, I've been such a poor Christian, I have fallen so often." Then in a moment he continued, "but I trust Jesus Christ; I gave myself to Him that day, and He doesn't forget. I'm not afraid to die, I'm ready to go, trusting Him."

At his request the parents were called in from an adjoining room, and a little prayer meeting was held, in which mother and father thanked God that they had the assurance of the salvation of the son of their love and prayers. Tom prayed too, but it was for the brothers and sisters, that they might also accept Jesus Christ.

Sunday afternoon came, and the family were all gathered about the bedside, for they realized that the end was not far off. Tom rallied, and calling for the members of the family, in turn bade them goodby and urged them to accept and serve Jesus. Oh, what an appeal he made to his twin brother, who had been called by telegram from a distant state. Then, after a season of prayer,

a song was started, and with trembling voices they sang:

"I've wandered far away from God, now I'm coming home;  
The paths of sin too long I've trod, now I'm coming home.  
Coming home, coming home, never more to roam;  
Open wide Thine arms of love; Lord I'm coming home."

And so he went home, saved by grace, leaving a confession and witness for Jesus Christ, the influence of which will live for many a day in the minds and hearts of the little group gathered in that room.

The parents smiled through their tears, for they knew all was well with their beloved. The missionary, who was here only

because a nervous and physical breakdown compelled a complete change of climate, sees that perhaps in his coming God had something greater in mind than simply his physical welfare, and his heart rejoices that he did not retire from Home Mission work because he was compelled to give up the regular pastorate.

Do you know that the land is full of opportunities to reach just such young men, not simply in the villages and the cities, but in the rural sections of the West, the isolated, unevangelized, unchurched districts?

The question that should come to us: What should be our part as individuals, as churches, as a denomination, in reaching the people in these churchless districts? Dare we leave them without the gospel? "Go ye"—"Give ye."—Adapted from "Missions."

## BOOK REVIEW

### Bearers of the Torch



Bearers of the Torch will tell you all about this and many other interesting things.

*Bearers of the Torch*, the new junior book, by Katherine Crowell. Paper, 30c, postpaid; cloth, 50c, postpaid.

Miss Crowell has furnished the best series of missionary stories for young people ever written and the book for this year is probably her best effort to interest young minds in Home Mission problems.

Order from

Presbyterian Committee  
of Publication.

Richmond, Va.

Texarkana, Ark.-Tex.



If you want to Know Who I Am, just get  
"Bearers of the Torch."

## THE HARVEST FIELD.

The harvest field is whitening,  
O, reapers, haste away;  
O, tarry not till evening,  
But go and work today.

Who goeth forth and weepeth,  
And beareth precious seeds,  
Shall doubtless come rejoicing,  
Laden with golden sheaves.

Then stand no longer idle,  
But haste with Christ today,  
And sow thy seed with weeping,  
Christ will Himself repay.

—Selected.

## JUNIOR HOME MISSION PROGRAM FOR OCTOBER, 1917.

Prepared by MISS BARBARA E. LAMBDIN.

## THE FRUITFUL WORD.

"I will be true, for there are those who trust me;  
I will be pure, for there are those who care;  
I will be strong, for there are those who suffer;  
I will be brave, for there is much to dare.

"I will be friend of all, the foe, the friendless;  
I will be giving, and forget the gift;  
I will be humble, for I know my weakness;  
I will look up, and laugh and love and lift."

1. Song—"Sowing in the Morning."
2. Motto Verse—Recited.
3. Prayer—That we may all be workers for Jesus.
4. Business—Plan for Home Mission Week, and to adopt "Bearers of the Torch."

15. Prayer—Of gratitude for souls won for Christ; for the work of our Church, and all our missionaries in the West; that we may have a real part in this work.

## THE PROGRAM.

5. Song—"There Shall Be Showers."
6. The Gladness of Fruitfulness—Isaiah 35.
7. Prayer—For all who are sowing seed for Christ.
8. A Doer of the Word, Used of God.
9. Recitation—"Behold, I Stand at the Door."
10. The Fruit of the Word.
11. Song—"Scattering Precious Seed."
12. Recitation—"The Harvest Field."
13. The Harvest Field of the West.
14. Song—"In the Harvest Field."

## NOTES:

- 2—Copy and give out in advance.
- 7—See also "Schonberg Cotta Family," "Martin of Mansfield," "Missionary Milestones," and other Reformation literature.
- 9—"A Trophy of Home Missions."
- 12—See Home Mission Department. If possible make sand map, and indicate locations by a "Torch of the Word (orange-colored paper twisted around pinhead). Get names, September and October Home Mission pages, Calendar of Prayer. For special fields, have groups of houses (small squares of wood), with peaked roof for church, perhaps "sod" for school or manse. Use pictures. Entire program might be carried out around sand table.

"I surely do enjoy the Junior Department in THE SURVEY. The letters and stories are so interesting."—From Carol Brumby, Goodman, Miss.—12 years old.



REV. S. L. MORRIS, D. D., EDITOR,  
HURT BUILDING, ATLANTA, GA.

MISS BARBARA E. LAMBDIN, LITERARY EDITOR.  
HURT BUILDING, ATLANTA, GA.

## THE CALL OF THE WEST.

THE argument for Home Missions is two-fold. First in importance and the more compelling, is the appeal of human need. Wherever destitution exists, there must be the response of loving ministrations for its relief. "The poor have the gospel preached unto them"—is the practical test, in every age, of the sympathy of the Church with the spirit and mission of Christ.

Despite the claim of the papacy, the Church itself is the only Vicar of Christ on earth, representing His spirit and continuing His unfinished work.

Sectaries may dispute as to the marks of a true church—apostolicity, universality, sanctity, etc.; but the supreme test is "preaching the gospel to the poor." This, rather than miracles, prophecies, etc., is the most convincing "Evidence" of Christianity. It is the appeal of pure benevolence, having nothing whatever of the commercial spirit.

There is, however, a secondary consideration, an appeal perfectly legitimate, which raises the question—Do Home Missions pay? Multitudes are ever ready to invest their means and their lives in enterprises which justify themselves in worthy dividends. Men seek such investments in the business world, and are right in their demand that, in the spiritual realm, reasonable results shall be in evidence. Between alternative cases of real need, it is legitimate to inquire which will yield the best dividends upon the investment.

This latter challenge is readily accepted by the West. Its rapid development gives unequivocal promise that money expended in that sphere of Christian service will inevitably give the best account of itself. The Home Mission Board of the Presbyterian Church U. S. A. testifies that nine-tenths of its churches in the West were begun and were supported by Home Mission funds. Statistics recently based on the Minutes of our last General Assembly, reveal some striking figures. Of the ten largest churches in our communion, containing each

1,100 communicants or more, four are in Texas:

	Communicants
Houston, First, Dr. W. S. Jacobs, pastor .....	2,240
Dallas, First, Dr. W. M. Anderson, pastor .....	1,536
Houston, Second, Dr. F. E. Fincher, pastor .....	1,378
San Antonio, First, Dr. A. G. Jones, pastor .....	1,095
Total .....	6,251

The largest church in the Southern Assembly is Houston, First, and the fifth in size is Houston, Second. These four Texas churches contain 6,251 communicants, a number greater than the combined Synods of Oklahoma and the Snedecor Memorial (colored). They have almost as many com-

## WHAT ABOUT THE TASK THAT CHALLENGES?



See page No. 717.

municants as any one of the Synods of Arkansas, Louisiana, or Florida. The two churches in Houston are maintaining more than a dozen chapels and mission stations in that city.

Among other great churches of our Assembly, though not among the first ten, are: Ft. Worth, Broadway, 809; Ft. Worth, First, 650; Waco, First, 618, and Galveston, First, 610. These were all once Home Mission churches, and received aid from the Home Mission Treasurer. Rev. Thos. E. Converse, D. D., just before his death, stated that he was indirectly instrumental in organizing the First Church, Ft. Worth, with 14 members. Now that small beginning has increased to four churches in the city of Ft. Worth, having an aggregate membership of 1,876, all within the memory of men who have not yet passed middle life.

It has not been many years since the present Secretary of Home Missions submitted to the Executive Committee for 14 persons in El Paso, Tex., the question as to whether the Committee would back financially such a weak organization. It provoked discussion, but was finally answered in the

affirmative. Today this church has a splendid building costing \$25,000, and with a membership of 324, stands sponsor for our Mexican church in El Paso.

These figures not only demonstrate that Home Missions are paying investments, but raise the inquiry whether anything else pays better. The *Call of the West* will continue to challenge investments and to promise the best dividends, just so long as a million inhabitants move out annually from the Atlantic slopes and across the Mississippi into that marvelous territory.

Today there are small towns in the great West that will be the Houstons and the Ft. Worths of the future. There are small struggling Home Mission churches dependent on our bounty, which will be the great metropolitan churches of the future, destined to support other mission chapels in the Home Field and to send their Foreign Mission representatives "unto the uttermost part of the earth." These are infants today, dependent, but they will be the mothers of churches in the future. There are readers of this statement who will live to see this prophecy fulfilled.

### A CHRISTIAN BATTLE SONG.

*In an ancient Lectionary recently found, the words of Isaiah 9: 7, "Of the increase of His government \* \* \* shall be no end" read "His Kingdom hath no frontier."*

"No frontier to His Kingdom!  
 Illimitable sway  
 Is His, who owns all heaven and earth,  
 Whom all things must obey.  
 Then march we, fight we, pray we,  
 Upraise the warrior strain,  
 And lift His banner, till He comes,  
 Whose right it is to reign.

"No frontier to His Kingdom!  
 Our watchword and our cry,  
 To loyal hearts, and steadfast wills  
 A pledge of victory.  
 For He must reign till all things,  
 Beneath His conquering feet,  
 Bow down in forced submission,  
 Or yield allegiance sweet.

"No frontier to His Kingdom!  
 Sternly we onward go—  
 The enemy we march to meet  
 Is an invading foe.  
 Shame on us if we linger  
 For any earthly thing,  
 And leave in his possession  
 The countries of our King.

"No frontier to His Kingdom!  
 One day the foe shall fall,  
 And far and wide through all the earth  
 The trumpet sound recall.  
 Then march we, fight we, pray we,  
 Upraise the joyful strain,  
 He comes, He comes, our glorious King,  
 Whose right it is to reign."

### ALONG THE LOWER RIO GRANDE.

REV. EDGAR G. GAMMON.

THE lower Rio Grande Valley, a narrow strip 75 by 10 or 15 miles, parallels the river near its mouth. Twelve years ago this was a barren waste, an almost "No man's land," inhabited by game and cattle. There were some who realized the potentialities of the soil, and soon large capital was raised, pumping plants were erected, ditches dug, and quantities of water spilled over the land.

The experiment proved the remarkable fertility of the soil. Not only are many and large crops produced, but of first quality.

Another desirable feature is the climate. One might think that a country so far south, with an altitude so low, would be unbearably hot. While at times it is intensely hot, this is offset by a constant breeze, delightful and invigorating. The winters can hardly be surpassed.



# HARLINGER CHURCH, IN THE RIO GRANDE VALLEY.



A soil so fertile and a climate so desirable are a great attraction. In a short time, train loads of home seekers flowed in, and today instead of a barren waste we have, exclusive of ancient Brownsville, ten towns ranging in population from several hundred to several thousand. Some of these, with their homes, stores, industries, light and water plants, schools and churches, would do credit to older sections. The population of the valley at present is about 50,000. It is quite likely that in a few years the railroad from Brownsville to Mission will pass by farm after farm.

But our interest centers in the people. When I came to the Valley about five years ago, I found splendid American people. While we have our share of undesirables, the people generally are substantial, and some would grace any community; yet many are to an alarming degree, indifferent to the claims of Christ and the duties of His kingdom. This is true even of some church members, formerly diligent in this service. In a new country, far distant from their former homes, with as yet no traditions, no fixed standards, and where things are in the making, men and women cast off restraint with rapidity. One of the first things they get rid of is their church relationship. Some time ago a young woman was asked by another to attend a ball game on Sunday afternoon. She replied that it was not her custom to do things of that kind on the Sabbath; and her friend significantly answered, "Oh, you will come to it after awhile."

We are also on the border of Mexico, a land whose religious needs are not surpassed by many. We are bound to feel the downward pull of such a lax influence. Evil assumes a boldness and impudence that it

dare not assume elsewhere. The children of my town see things daily that they should never even hear of. There is not sufficient public sentiment to make vigorous protest against the most nauseating forms of sin; they are taken as a matter of course.

The climax in Sabbath desecration was reached during the army mobilization two years ago. When the troops came, things began to happen; Harlingen was swamped with soldiers. Unfortunately the army seems to consider Sunday the big recreation day. One afternoon we had two ball games and a polo game at the same time; in the evening a band concert, and after that three moving picture shows. Occurring in a small place, we are forced to see and hear these things; and I have preached to rag-time more than once.

Much unnecessary business also is done on Sunday. Having come to this section to make money, the people seem to be able to talk and think of little else. The smallest thing in the way of business or recreation frequently will keep them from the House of God. These conditions make Christian work very hard.

*Border Work Is Constructive.*—We are still on the foundations. Time and again we have hoped to begin on the superstructure, only to be disappointed when a large part of the foundation suddenly decided to move. We had about 25 members when I came here. Soon this number was practically doubled; things looked bright, and there were visions of larger results. Today, at the end of five years, we have but few above the original number. Yet when one considers that this work is shaping the life of a new country, setting up the standards of Christ, bettering moral conditions today, and insuring Christian influence for

the future; such things ought to have little power to dishearten.

*Border Work Is Exacting.*—It must have good men; it demands the best that we have to give. This is especially true of our work. We have not the numbers that other denominations have, but the quality of ours is high. Fortunately for our Church, the best that we had was sent in the beginning. But for such men as Dr. M. W. Doggett, S. M. Glasgow, and G. C. Moore, we would have precious little to show for our investment.

*Border Work Demands Time.*—Almost for the first time in its history, the Rio Grande Valley is adequately manned, with five ministers, and several of the churches have preaching on four Sabbaths. With less we could not hope to do more than merely hold our own. The membership runs from 25 to 75, well organized and at work, contributing

both to their own support and to the benevolences. In property, we now have six churches and two manse. We hope with the blessing of God, to push right along to our greatest achievements. There has never been a time when the returns have not amply justified the investment of men and money, but we are looking now for ever-increasing dividends.

A Government representative stated that the lower Rio Grande Valley had made more progress in citrus fruit development in six years than lower California in thirty, and prophesied even greater things in the next five years, which means an ever-increasing opportunity for the Church in the extension of the kingdom. *This section offers one of the finest fields of promise of all our Home Mission enterprises.*

Harlingen, Texas.

## THE COLBERT GROUP, DURANT PRESBYTERY.

REV. W. A. ROACH.

**W**E ARE now entering upon the fifth year as supply for this group of churches, consisting of Colbert, in Bryan County; Boswell, Choctaw Co.; Milburn, Johnson Co., and since the spring meeting of Presbytery, Allen, Pontotoc Co., which are visited once a month. It is only by comparing present conditions with those

of five years ago that we can discover any progress.

*The Colbert Church* owns its own house of worship, a very comfortable frame building, free from debt. Within the last two years it has been newly covered and papered. We have a resident membership of about 30, with four ruling elders and two deacons. We have added, both by letter and on profession during these years, a few members. This church suffered a serious injury last year in the loss of two of its most active elders. We have a Sabbath School, numbering about 40, and are using our own literature.

*The Boswell Church* has about 18 resident members, three elders and one deacon. This church owed the Home Mission Committee in Atlanta a balance of about \$250 when we began preaching there. The debt has now been reduced to about \$37, and we expect to wipe that out this fall. Here also we maintain a Sunday School, using our own literature.

While we have not made the gains in additions we desired, still we have held our own and made some progress.

*Milburn Church.*—When we first visited this field, we could find but three members, the remainder having moved to other parts. This is one of the problems in our Western country—to move! move!

We had a church building, the only one in town, and used by the other denominations. There was a debt on the property of \$300 and accrued interest, over due for six years. This, too, was a loan from our Home Mission Committee in Atlanta. Now this debt has been fully paid, and the building materially repaired, and seated, at a cost



Mrs. Roach and Master Paul Applewhite Roach.

of approximately \$1,000, every dollar of which has been paid, and the church is free from debt.

We have a resident membership of fourteen members. Here a union Sunday School is conducted, and the literature of the different denominations is being used.

The Lord "hath done great things for us" at the Milburn Church.

*The Allen Church* has been visited only twice at this writing. Allen is one of the oil towns of Oklahoma. While situated in a very fine agricultural locality, it has quite a growing oil industry.

We have no church house here, but are permitted to use that of another denomination when it is not being occupied. We have an organization of ten resident members, two elders, one of whom is a pioneer Presbyterian, having moved about 15 years ago to Allen (then in Indian Territory) from Mississippi, and his son is the other elder. Mr. Reid, Sr., is a typical Mississippi Presbyterian, standing like a rock for his beloved church in her purity.



In the Oil Section.

This is a promising field for our Church; but we must have a building. If some of the wealthy readers of this article would invest a few hundred dollars here in this thriving, hustling Western town, in a nice little church building, we have every reason to believe that within a few years we could report a live, growing congregation and Sunday School.

*Durant, Okla.*

## THE FORD ROADSTER AS AN EVANGELIST.

REV. T. M. CUNNINGHAM.

THE Home Mission field in Ft. Worth Presbytery, known as the Young County work, consists properly of five points: Eliasville, New Castle, Mt. Pleasant, Connor Creek and Bryson, the last named being just over the line in Jack County.

These points, however, by no means indicate the extent of the work in territory. Stationed at Eliasville, near the line of Stephens County on the south, the pastor in charge has utilized a Ford Roadster in extending his services over four adjoining counties. Numbers of communities have been discovered where there had been no preaching for years by any denomination, and where they "received the Word with all readiness of mind." Including such places as these and other points, there are in all 15 fairly regular appointments kept by the pastor each month.

There is no limit to the territorial extension of a man's services when in possession of a car. An example of its mobility may be recited: On Saturday night it preached to a large crowd at a centrally located school house; on Sunday morning at 11 o'clock, another sermon five miles away; at 3 p. m., another sermon eight miles farther; at 5 p. m., another, 10 miles distant, and at 8 p. m., another service eight miles farther. Instead of the five services, four are usually held in the 25 hours thus prescribed. This work knows nothing of taking Sabbath afternoon off for rest.

There is a close relationship existing between this field and the Graham church and its membership, which furnishes much assistance in Sunday School work and in numerous other ways.

On the whole, Presbyterianism has accomplished much, we feel, not only in preaching a pure gospel to those who have it not, but also in dispelling prejudice and ignorance among those who have imperfectly grasped the gospel truths.

*Eliasville, Tex.*



Rev. T. M. Cunningham, Ready for a Preaching Tour.

## OUR LATENT FORCES.

REV. J. P. ROBERTSON.

A DEAL is being said, and most properly, about our need of more ministers and more money; but as much could be said about the evangelizing power already within our possession. It is like the precious aluminum abounding in our clay hills but little used till recently because of the costly and slow process of extraction.

If our 1,922 ministers would "go out into the highways and hedges," to preach on Sabbath afternoons, and get our 12,289 elders to join them in planting mission Sabbath Schools, as so many bombing centers against the entrenched forms of modern worldliness and ignorance, they would not only do a great work, but the rank and file of the Church would be permeated with the evangelistic spirit, and drawn gradually out of their sloth by the high example. Many a man would become like the old preacher, so old that he could deliver only one sermon a day, but who, "filled with the Holy Ghost," at last began to preach three times every Sabbath, and to "have conversions all along."

This is true as an abstract principle, and is being reduced to practice by an increas-

I am to speak, this sweet contagion from Heaven is spreading. Look at the Assembly Minutes, and see how the Second Church, Houston, Tex., with its 1,200 resident members, is pushing a system of Sabbath Schools, with 1,589 scholars; and remember that for ten years they have not reported less than 100 additions on conversion, sometimes nearly 200. Then turn your gladdened eyes to the First Church, Beaumont, Tex., where a little band of 260 resident members are conducting schools whose various departments show an enrollment of 1,228, and where the annual number of conversions cannot be compared with what it was when they seemed content with a treadmill at one center.

All this is spelling the Great News out over the wireless of God's Providence, that our well-to-do and rich people are ceasing to demand Sabbath afternoons for idle autoing "to restore wearied nerves," and are finding an elixir of life in speeding along the highways to talk the Bible for half an hour, with a smile from Heaven on their faces, to long-neglected groups of toddlers and grown-ups. And this is Christ-like.

Does somebody rise and say, with archaic wisdom, that people ought to come to church? Yes, that big word "ought to," brought again into usage by our great President, is fitting here. Jesus taught it by His life. "*As His custom was*, He went into the synagogue on the Sabbath day." But He knew that ought-to and will-do are often widely divorced; and, if He stayed in the church, the multitudes would die for whom He was "moved with compassion." So He often left the church, and found a pulpit in a boat at the side of the sea, on a rock upon the mountain top, on anything for a platform in the market place—any place that brought the most people under the power of the Gospel was His chosen sanctuary.

If we could get His spirit into our hearts fully, it would bring ten-fold results in the use of our present forces.

Morrilton, Ark.



A "Movie," Where a Church Was Organized.

ing "few" among our churches. Not only has that band of 600 nobles at Fayetteville, N. C., in the far East, already well advertised, been acting like God's "command of death," but out in the Great West, for which

An American of international reputation says: "Talk of heroism. These home missionaries are the true heroes. They are fighting against the saloon and the gambling house and the overthrow of the Sabbath. They are standing for the home, they are strengthening the schools, they are using the best day of the week, the soul's library day, for the spread of American manhood. They are doing foundation work."

## SIX IN ONE.

ONE BOOK—"THE TASK THAT  
CHALLENGES."

*Six Varieties of Mission Study—Choose  
Your Own.*

1—*The Program Meeting:*

Set aside one-half to three-quarters hour at the monthly Missionary Meeting. Discuss topic assigned the month before; confine each to 10 minutes; allow time for questions; leader sum up salient points in chapter.

2—*The Reading Circle:*

Set aside one afternoon each week for six weeks. Have one or two persons assigned to read selected portions; questions at the close will impress facts upon the mind.

3—*The Weekly Prayer Meeting:*

Set aside one-half hour before the regular service. Review special points emphasized; conducted by pastor or leader chosen by him.

4—*The Relay Class:*

Set aside one whole day given to the study of the book. Each hour a different leader for portion assigned.

5—*The Adult Bible Class:*

Set aside one afternoon, evening, or opening period in Sunday School; ask questions and discuss portion assigned; leader selected by teacher.

6—*The Ideal Way—The Mission Study Class:*

Set aside one day each for six weeks. Meet in a home, with one leader; topics assigned; allow free discussion.

Of the Text-book.

*The Christian Observer* says:

"Rev. S. L. Morris, D. D., Executive Secretary of Home Missions, has placed the whole Church under obligations to him by the enormous amount of information and inspiration that he has crowded into his new book on Home Missions. The title chosen, "The Task That Challenges," sounds the right key-note in behalf of this important work."

*The Presbyterian of the South:*

"Dr. Morris has undertaken to discuss one of the biggest subjects before our Church today, and he does it with a depth of insight and a broadness of vision that is not often found."

*The Presbyterian Standard:*

"Dr. Morris knows every phase of his many-faced work, and withal he is the master of a very readable style. His writings are never dry, and he has the knack of interspersing anecdote and incidents while he fills you with information."

—*The Presbyterian Journal.*

The title of this new book is effective and suggestive, and withal has a spice of the daring and brave. The several chapter titles are equally striking. The contents do not disappoint the reader. Dr. Morris first shows the magnitude of the task, then the equipment for it, then the scope of the work of Home Missions. The book well deserves its sub-title, "A Home Mission Text Book."

AFTER THE MISSIONARY CREAM HAS ALL BEEN  
SKIMMED.

DAVID WALLACE MONTGOMERY.

*This Appeal for Greater Attention to Portions of the West, Overlooked by Home Missions in the Earlier Days, appeared recently in "The Continent."*

IN THE olden days of frontier settlements, men like Peter Cartwright went from place to place as flaming evangelists of God's wrath and mercy, and turned many to righteousness. Later, men of the Sheldon Jackson type followed the settlers' caravans on their westward course, and organized churches as they went. Still later, the Sabbath School missionary and Home missionary arrived and reaped enormous harvests of organizations. All this was exceedingly picturesque and made its own appeal to the benevolence of churches and individuals.

NO RELIGION IN "BUSTED" TOWNS.

But a new day has arrived. Many places have prospered and are not only self-supporting, but generously lifting the burdens of others. Others not so prosperous are beginning to find themselves in relation to their needs and their field of service. Still others, mining camps and ranching regions, have had their boom days when men were money mad. The "sky pilot" came with the rush and sought to establish a church. In many instances, either through decline in

prices or exhaustion of mines, or failure in crops, whole communities were stranded, and in some cases almost abandoned. Home Mission boards have become fearful and adopted the policy of giving preference to places which promise speedy self-support. The result is that there are regions as large as counties or several counties, towns with hundreds of inhabitants, and hundreds of hamlets, mining camps and ranching regions without any gospel privileges save possibly an occasional visit from some peripatetic preacher.

#### MOTHER OF FAMILY NEVER IN CHURCH.

Only a few weeks since, the writer called in a home where there is a large family of children, some in early manhood and womanhood. The mother remarked that she had been in the community since childhood and had known almost nothing of any organized form of Christianity. In this instance two generations of young people have grown up without any spiritual privileges. There are many boys and girls who know nothing of Jesus Christ save as a "swear" word, and whose ten commandments are still in Mt. Sinai—a place of which they never heard.

It is true that our Board of Home Missions is rendering efficient service to a few large parishes, besides stimulating fields to better things. In some instances the Home Board has materially extended its work by subsidizing the missionary's automobile, or in some other way made it possible for him to reach the neglected people within reach, but in most instances a generous amount of the missionary's stipend can be found on the field. The places for which we make a plea are those which give no immediate promise of support—which are either so poor or so hard and expensive to operate that even the American Sunday School Union stays out of the field, or its missionaries quit the job. The easy work has been done—it was done in the long ago, in the first flush of new and exciting scenes when men were just about to establish homes and fortunes. It is easy to organize churches and Sabbath Schools in the early pioneer stage of things. Now the dead set of a new generation has come—a generation of Americans neglected. What can we do for these?

#### ONE MAN IN A FIELD AS LARGE AS OHIO.

It is true that our Board of Sabbath School Work has missionaries for just such service, but what can one man do in a field as large as all New England or the State of Pennsylvania, or even larger, where the missionary is almost frenzied with the thought that he can touch only a very few needy places, pass on, and perhaps have the work he has begun languish or die because

he cannot get back to it in any reasonable time. Many parishes could be bocked out where a man would have the equivalent of fifty miles square. In such a territory, the missionary could organize eight, ten or a dozen Sabbath Schools, preaching stations and community centers. The missionary may not find a single professed Christian as a leader or teacher, and himself must be the leader until some are won to the leadership of Jesus Christ. Not much can be said at first about support. County people are particularly afraid of "graft." Sometimes even the selling of a 10-cent hymn book is looked upon with suspicion. The support of a missionary, either home or Sabbath School, must in such regions come from the outside. From whence will it come when both the Home Mission and Sabbath School Boards, have all they can do to support their present work?

Again, such services will require a man willing to revert to the original type of pioneer missionary—the circuit rider, with horse and saddle bags. Such a man must be consecrated in no sentimental sense, but so really that he will be Pauline in endurance, "instant in season and out of season." He must know men, be tactful, intelligent, alert, a "good mixer" without compromising himself or his work. One young man employed by our Sunday School Board, who is seeking to do his work after this fashion, has a field as large as the State of Pennsylvania and it is impossible for him to break this up into smaller parishes.

#### MINISTERS NEED PATIENCE AND PERSEVERANCE.

Neither must anyone think that these neglected peoples are hungry for the gospel, and eager to receive the message. They are past the hunger stage; near the perishing point, indifferent to their own welfare! The old-fashioned expression, "a passion for souls," must be a very real thing to the missionary who ministers to them. There must be a self-sacrifice and self-effacement as heroic as any we read about, and yet it must be "all joy." Such a man must be willing like John Frederic Oberlin, to plant his life among his people, that the life after patient continuance in well-doing may bring forth its own fruit. There can be no thought of such service as a stepping-stone to "something better." The reward must be in the doing of the thing.

Paraphrasing the memorable words of David Livingstone, all I can say in my urgent appeal is—"may Heaven's rich blessing come down on every one," preacher or layman, Sabbath School Board, Home Board, or any other agency which will "help heal these open sores" of this, our own country.

## MISS BARBARA E. LAMBDIN.

THE many friends of Miss Lambdin throughout the Church, as well as the readers of THE MISSIONARY SURVEY, will learn with unfeigned regret that she



Miss Barbara E.  
Lambdin.

has resigned her position with the Executive Committee of Home Missions to accept other religious work. As Literary Editor of the Home Mission Department of THE MISSIONARY SURVEY, Editor of *The Soul Winner*, and having direction of Missions in the Sabbath Schools, Woman's Work, etc., she has discharged for nine and a half years the varied duties of her important office with credit to herself and to the cause. The following resolution, adopted unanimously, shows the high esteem in which she is held by the Assembly's Home Mission Committee:

"The Committee accepts her resignation with regret, and desires to place on record its high appreciation of her faithful services, of her preeminent ability, and her marked success in the discharge of her responsible duties; and this Committee wishes for her God's richest blessing in the splendid career of usefulness open to her in this new sphere of service."

It is some compensation for our loss of Miss Lambdin's valuable services to announce that her new position with the Berry School of Rome, Ga., is one that gives promise of great usefulness. We extend our hearty congratulations to the School, and assure its managers that we will watch with keen interest her career in the service of this growing institution of learning. May the divine favor attend both her and the Berry School!

## MISS ELEANORA A. BERRY.

IN PARTING with Miss Lambdin, we are greatly comforted by our good fortune in being able to secure Miss Berry to take her place as Literary Editor of THE MISSIONARY SURVEY, representative of our department of the Woman's Work, etc.

For eight years Miss Berry has served in various capacities in the Home Mission Office, to the entire satisfaction of the Executive Committee. She has shown herself most capable and efficient, and credit is due her for much of the success which has attended our efforts. She is well and favorably known to the consecrated women of the Missionary Societies, and her services have been in demand as speaker in Presbyterials and conventions.

We bespeak for her the sympathy, support and cooperation of the friends of Home Missions in her new and important position of larger usefulness.



Miss Eleanora An-  
drews Berry.

## FROM MISS LAMBDIN

Dear Friends in our Missionary Work:

Instead of a farewell, I want to bear witness.

These nine and a half years that God has permitted me to serve Him through our Executive Committee of Home Missions in Atlanta, and before that the two and a half years with our Executive Committee of Foreign Missions in Nashville, I count the greatest privilege of my life.

Coming twelve years ago to the partially organized woman's work of our Church, untrained and hesitant, the response of our missionary women was immediate and has never wavered. It is a bare statement of fact to say that, whatever has been accomplished in these two great departments of

service, next to the enabling power of Him who has promised, "I will be with thee," is due to the unfailing loyalty and help of these beloved fellow-workers.

You will all, I am sure, give Miss Berry, who takes up the weightier duties after eight years in the Home Mission office, the same affection, co-operation and prayer that you have so generously accorded me. On her part, you will have always her untiring and efficient service.

May I ask, too, your prayers in the new work upon which I enter, that strength and wisdom may be given, and that this closer touch with young lives may bear fruit in souls won for our Lord and Redeemer.

Yours in this work,  
BARBARA E. LAMBDIN.

## AN APPRECIATION.

The managing editor of THE MISSIONARY SURVEY desires to record here an acknowledgment of the splendid service rendered the magazine by Miss Barbara E. Lambdin up to and including the present issue, the literary editor for the Home Mission section, and whose resignation is announced on the foregoing page. Comparatively few people realize the peculiar difficulties of getting out a monthly magazine made up of matter collected and edited in widely separated sections of the country. To avoid confusing mix-ups, delays and mistakes, and to secure anything like satisfactory results, there must not only be perfect understanding between the co-editors, but absolute devotion to the task and almost infinite care with

details. Miss Lambdin has shown both ability and faithfulness. Her prepared "copy" has come into the office here at Richmond each month with clock-like regularity, and always in perfect order, instructions "clear as a bell," and with such admirable taste in arrangement that it could be simply passed on to the printer without the alteration of a "jot or tittle." Miss Lambdin's work, from the very beginning of the SURVEY six years ago, has been a large factor in the magazine's almost phenomenal success and it is a pleasure to bear testimony to that fact. The Richmond management notes her departure from the staff with unmeasured regret and wishes for her even higher success in her new field of labor.

## CAN YOU TELL ?

- 1—How do certain churches in the West prove that Home Missions pay?
- 2—Mention some of the discouragements and some of the encouragements of the work on the Lower Rio Grande.
- 3—Give an instance of a Ford Roadster's missionary work.
- 4—What opportunity faces our Church in an Oklahoma oil town?
- 5—Mention some ways by which the Church might use its latent forces in spreading the Gospel.
- 6—What conditions have caused some needy Western fields to be overlooked?
- 7—How many varieties of Mission Study are there, and which will you choose?
- 8—Of what is this year the four hundredth anniversary?
- 9—Tell about Tom's "home coming."



SENIOR HOME MISSION PROGRAM FOR OCTOBER, 1917.  
THE CHALLENGING TASK.

Prepared by MISS BARBARA E. LAMBDIN.

There's a potter's hope in the blackened mire;  
In the fallen log there's a master's lyre;  
Encased in that dry, unbroken clod  
There's a flower that will open its soul to  
God.

In that commonplace there's a hero's part;  
In that body seared there's a human heart;  
There is diamond life in a lump of coal;  
In the dust of the road there's a human  
soul!

—William L. Stidger,  
in *Pittsburg Christian Advocate*.

1. Hymn—"O, Zion, Haste!"
2. Prayer—For Faith, that sees and trusts and dares.
3. Transaction of Business—Report of Study Class on "The Task That Challenges;" Home Mission Week plans, etc.

and seek to advance His cause in the lives of those who are near and those who are far. That, as a Church, we may meet the challenge of our Western Fields; for a great blessing on all the work and the heroes engaged in it.

THE PROGRAM.

4. The Challenge of Faith—Heb. 11: 1-3, 8-16, 32-40.
5. A Challenge Accepted.
6. A Challenge Ignored.
7. The Gauntlet of the "Ford."
8. Recitation—"A Christian Battle Song."
9. The Challenge of Our Western Fields.
10. Sentence Debate—"The Challenge to Us."
11. Hymn—"In the Cross of Christ I Glory."
12. Prayer—That in this day that challenges Christianity, we may be faithful to our faith and our Lord,

NOTES:

3—If possible, complete "The Task That Challenges" by Home Mission Week. If letter and suggestions not received, write Assembly's Home Mission Committee, 1522 Hurt Building, Atlanta, Ga.

5, 6, 7, 9—See Editorial, and articles by Revs. Montgomery, Cunningham, Roach, Robertson and Gammon.

10—Very brief and to the point. Sides assigned in advance.

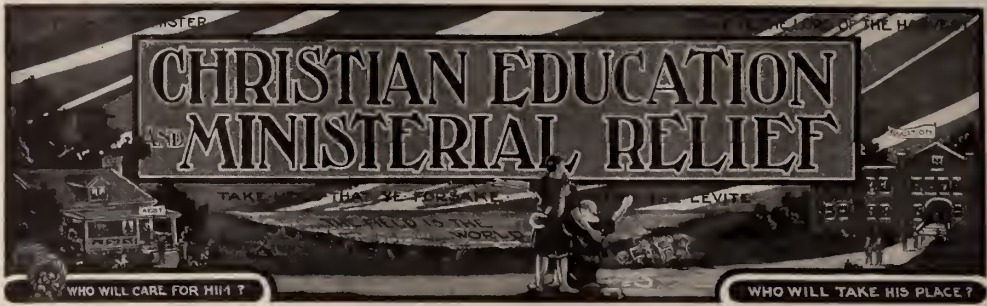
If two meetings a month, plan one on "Missionary Milestones." (Order from Committee of Publication.)

REPORT OF THE TREASURER OF ASSEMBLY'S HOME  
MISSIONS.

AUGUST, 1917.

	1917	1916
Churches .....	\$34,359.40	\$29,715.11
Sabbath Schools .....	2,452.30	2,598.83
Missionary Societies .....	4,274.86	3,703.04
Legacies .....	8,048.31	849.50
Miscellaneous .....	14,909.70	12,689.88
	\$64,044.57	\$49,556.36
Cost of work to September 1st .....		\$86,313.85
Total Receipts .....		64,044.57
Deficit .....		\$22,269.28

A. N. SHARP, Treasurer.



Address All Communications Relating to  
 this Department to  
 REV. HENRY H. SWEETS, D. D., SECRETARY,  
 122 FOURTH AVENUE, LOUISVILLE, KY.

Make All Remittances to  
 MR. JOHN STITES, TREASURER,  
 FIFTH AND MARKET STREETS, LOUISVILLE, KY.

## REFORMATION AND TRANSFORMATION.

**O**N OCTOBER 31, 1517, Martin Luther was an obscure monk. A few weeks later Luther and his bold attack on an old system was discussed over all Europe.

This year, 1917, the evangelical churches of the world have this purpose before them:

- “To Celebrate the Reformation of the 16th Century.
- To Hasten the Transformation of the 20th Century.”

The work of the Reformation was carried forward through the great educational work of the leaders, Luther, Melancthon, Calvin, Knox and others.

Luther declared, “The Christian School is a foundation of pure religion.” And again he wrote: “For the sake of the Church we must have and maintain Christian Schools.”

### OUR CHRISTIAN SCHOOLS AND COLLEGES.

The transformation of this Century must be accomplished by leaders whose hearts and whose heads have been trained. These must come in large measure from our own Schools and Colleges.

The General Assemblies of 1915, 1916 and 1917 directed that this Centennial Year be marked in our Church by earnest efforts to establish and develop our Educational Institutions.

The following action was taken at the 1917 General Assembly in Birmingham:

“That this Assembly urgently lay upon the Synods the imperatively pressing needs of our educational institutions and earnestly entreat them to persevere in measures to provide for these necessities, where measures have been taken, and where not, to inaugurate them with the least possible delay, ap-

pealing to all our people to signalize the conclusion of 400 years of reformed life in the Church by mighty forward strides in our educational equipment.”

### SYNODS, PRESBYTERIES, PEOPLE, AWAKE!

The Church alone can provide the real Christian education and maintain it sound and pure. She is not attempting to provide many of the technical and professional courses, costing hundreds of thousands of dollars, but she must furnish for her future leaders the best school and college courses, which have so much to do with faith and character.

Adoniram Judson, after giving nearly a third of a century to foreign mission work in Burma, said:

“If I had a thousand dollars to give away, I would put it into a Christian School in America, because in building Christian Schools and in filling them with boys and girls we are raising the seed-corn of the world.”

A determined effort is being made to Endow a Bible Chair with \$40,000 in each of our Colleges. The teaching of the Bible differentiates the Christian College from the other colleges of the land. Help now!

*More Students for our Colleges.*  
*Better Colleges for our Students.*

YOUR SYNOD NEEDS YOUR SYMPATHY AND PRAYERS AND HELP.

THE PRESBYTERIAN CHURCH IN THE UNITED STATES,

*Department of Christian Education.*

HENRY H. SWEETS, *Secretary*,  
 122 South Fourth Avenue,  
 LOUISVILLE, KENTUCKY.

## GLADSTONE'S ADVICE AND EXAMPLE.

WRITING to any of his sons in Oxford in regard to money, Gladstone said that there was a great advantage in its methodical use. He added, "Especially is it wise to dedicate a certain portion of our means to purposes of charity and religion, and this is more easily begun in youth than in after life." Gladstone held that the greatest advantage of making a little fund of this kind is that when we are asked to give, the competition is not between self on the one hand and charity on the other, but between the different purposes of religion and charity with one another, among which we ought to make the most careful choice. He told his son that the fund thus devoted should not be less than one-tenth of our means; and it tends to bring a blessing on the rest.

The great statesman's biographer affirms that in this instance the counsellor was a living pattern of his own maxims. His account books show in full detail that he never at any time in his life devoted less than a tenth of his annual incomings to charitable and religious objects. His accounts under these heads show that from 1831 to 1890 he had devoted to objects of charity and religion seventy thousand pounds sterling, and in the remaining years of his life the account stands at thirteen thousand, five hundred pounds. He gave in addition thirty thousand pounds to found a hostel and library at Saint Deiniol's. This is a creditable showing for a man who, though he had a good income, was never rich.

Young Christians will do well to set aside some definite share of their earnings or other income for the maintenance and enlargement of the Lord's work. This will have a wholesome influence over their manner of life. It will prevent them from wasting their substance in selfish or in riotous living, and aid in forming habits of industry and economy. It would seem that the amount set aside should not be less than one-tenth of the whole amount. It has been demonstrated that nine-tenths of one's income, with God's blessing upon it, will go farther

than ten-tenths without His blessing. As one's income increases the proportion set aside should be increased also.

The course suggested by Gladstone, if followed, affords one great and increasing satisfaction. The story is told of a commercial traveler that he gives twenty dollars a week to the Church. On Saturday night he takes his envelope and places twenty dollars in it and prays over it. On Sunday morning the envelope goes on the plate. If he is gone from home four weeks, he takes four envelopes and places twenty dollars in each and prays over them, and on Sunday morning puts all four on the plate. That man says he would not part with the joy of that exercise on any account; that it is worth more to him than a prayer-meeting. Any Christian who has no system in laying aside money for the Lord's cause is missing one of the greatest means of grace that God has placed within the reach of a redeemed soul.

At this particular time there is special need that this duty should receive proper attention. The Christian people of America are the richest and most prosperous body of people on the globe, and the richest and most prosperous body of people that have ever been on the globe. Our wealth is increasing at a rate that has no parallel or precedent in all human history. There is great danger that in the midst of our wealth and prosperity we forget God and forget His claims upon us. Men and women returning home after an absence of several years are astonished at the luxurious manner of living they see on all hands. They are amazed at the vast sums spent on clothes and jewels and food and amusements. Thus one said: "Our scale of living is constantly rising. Our expenditures upon ourselves are simply enormous. We sing, 'All the vain things that charm me most I sacrifice them to His blood,' and we take these vain things and make them minister to the lust of the eye, the lust of the flesh, and the pride of life." It is time we were revising our expenditures at the foot of the Cross and in the light of those eyes that once closed in death for the world's redemption.—*Selected.*

## "I HELPED"—"I WAS THERE."

BISHOP STILEMAN tells of a young man who, in an attack on the enemy's position, fell mortally wounded. He was hardly conscious of what was going on when he heard the sound of cheering. To the comrades who were bending over him he said, "What is that?" They said, "Our boys have taken the position and planted the flag." He could not see the flag or the position, but a smile of joy passed over his fea-

tures, and he was able to say, "I helped to put it there." He died in peace as Wolfe did on the Plains of Abraham at Quebec.

When the banner of Christ floats in triumph over a ransomed world, a great host will be able to say, "I helped to place it there." Of this number will be Paul and Peter and John and Boniface and Aidan and Cuthbert and Carey and Judson and Moffat and Morrison and John Williams and Ray

Eldred and Green Lawrence Wharton and Harry Biddle and Charles Garst and Hattie Judson. Of this number, too, are myraids whose names have been blazoned before the world, men and women who assisted as they were able with their substance and prayers and sympathies.

The medal that commemorated the victory of Austerlitz bore this inscription: "I was there." Every French soldier felt ennobled by the possession of that medal. He had done what he could and helped to save the day for his commander. When the Judge of the earth inquires as to who aided in winning the world for Him, a great multi-

tude that no man can number will be able to respond and say, "I was there."

Shakespeare makes one of the kings of England, after a battle won, say:

"And gentlemen in England now abed  
Will curse their stars they were not here,  
And hold their manhoods cheap, whiles any  
speak  
Who fought with us upon St. Crispin's day."

Those who oppose or stand aloof will have no share in the joy when the victors shall rejoice together.—*The Missionary Intelligencer.*

## THE GENERAL ASSEMBLY AND "OGLETHORPE UNIVERSITY."

**E**ACH time the question of erecting a University has been before the General Assembly there has been a clear-cut refusal to alter the plans of the Church.

There are potent reasons why the Churches of America are centering their efforts on the College. These institutions have to do primarily with the studies that affect faith and character. They take the students at the most impressionable age. They have as their chief function the making of character, the development of men and women, the transforming of "the iron into steel."

The place of the Christian College is being more clearly defined and more fully appreciated by church and independent educators than ever before. All the great denominations are now busily engaged in further endowing and equipping their colleges. Our Southern Presbyterian Church is just making a fair beginning.

The State Universities have almost unlimited resources behind them. They lay the greatest stress upon the development of skilled farmers, artisans, professional men and women. They are turning "the steel into tools." The cost of this class of work is simply enormous and the field is well covered in every State in the Union.

Many of the Presidents of these universities are appealing to the Church to maintain and develop colleges so that from these they may draw students more matured in minds and morals.

The Presbyterian Church, U. S. A., has issued a leaflet (which has been reprinted by our Louisville Committee and may be had on request), entitled, "The Small College Great," which gives the reasons for the policy of that church. Rev. Stonewall Anderson, D. D., Secretary for Education of the Methodist Episcopal Church, South, says: "I do not hesitate to say that the very stronghold of the Church's educational work

is the College—that institution which stands for broad and liberal culture without any direct reference to technical or professional knowledge or skill."

### THE GENERAL ASSEMBLY'S ANSWER.

"Oglethorpe University," an institution being erected five or six miles outside the city limits of Atlanta, having a freshman class of the college in 1916-17, offered this property with its assets and liabilities to the General Assembly last May, through an Ad-Interim Committee appointed a year ago to confer with all parties concerned.

"The following answer was suggested by the Advisory Committee of Education, representing all the Synods, and by the Assembly's Executive Committee:

1. "At no time nor in any manner has the General Assembly approved any plan for the establishment of Oglethorpe or any University nor does it consider sessions of churches competent to establish a University for the whole Church. (See Minutes 1899, p. 412.)
2. "In view of the critical problems that are being faced by some of the colleges owned and controlled by the Presbyteries and Synods of the Church as they seek better equipment and larger endowments to continue their important work, the Assembly deems it unwise at this time to give its approval to the erection of a University.
3. "The General Assembly re-affirms the action of previous Assemblies constituting the Synod the educational unit and leaving the matter of a University to the Synods for their action (see Minutes 1915, pp. 33-34), and expresses its clear conviction that unless a ma-

majority of the Synods or a number of Synods containing a majority of the membership of the Church give their endorsement to this movement and assume the financial responsibilities of the proposed university, the management of Oglethorpe University should cease to canvass the congregations for money on the claim that they are erecting a university for the Presbyterian Church in the United States."

Rev. C. M. Richards, D. D., offered the following as a substitute for the entire matter:

"Resolved. That it is the sense of this Assembly that the Presbyterian Church in the United States, at this time, neither needs, desires, nor is in position to establish, equip, and support an educational institution of university grade; that we, speaking as the highest judicatory of that Church, do on its behalf disavow and disclaim ownership and control of, as well as responsibility for, any such institution established or about to be established; and that all of our congregations and all persons are hereby put on notice that no solicitation of funds for such university can be made in the name of the Presbyterian Church in the United States nor with the approval or consent of this Assembly."

After a lengthy debate in which many who were opposed to the acceptance of the "University" stated they thought the language unnecessarily harsh and for that reason could not vote for it, the substitute was adopted by a vote of 115 for the substitute to 106 against.

After recess the point of order was raised that the adoption of Dr. Richards' motion did not make it the final action of the Assembly, but only substituted it for the original. The Moderator sustained the point of order.

The following Substitute written by Dr. C. W. Grafton was presented by Dr. Thornton Whaling:

"Resolved (1) That the Assembly records its appreciation of Dr. W. L. Lingle, and his associates, in the arduous work they were called upon to perform.

(2) "That the Assembly commend the zeal and energy of the managers of Oglethorpe University, and wish them great success in

building up an institution in Georgia which we trust will be a blessing to generations.

(3) "That the Assembly decline to adopt Oglethorpe University and decline to commend it to the churches for their contributions.

(4) "That the Assembly urge our Presbyteries and Synods to increased diligence in building and maintaining their schools and colleges."

The vote on Dr. Grafton's resolution was: For, 117; against, 82. It was carried.

The vote was then taken on Dr. Richards' resolution as a substitute to Dr. Richards' resolution. The vote was overwhelmingly in favor of Dr. Grafton's resolution, the affirmative vote being 174; the negative vote was not counted.

Dr. Grafton's resolution was then adopted unanimously as the action of the Assembly in the matter of Oglethorpe University.

#### *Dr. Grafton's Statement.*

It is quite a surprise to me that the paper adopted by the Assembly on the Oglethorpe matter should be so misunderstood. The writer of the article in the *Atlanta Constitution* goes wide of the mark.

As the author of the Assembly paper, I certainly did not design to commend Oglethorpe to our Presbyterian people. On the contrary the heart of the paper was this: "That the Assembly declines to adopt Oglethorpe University and does decline to commend it to our churches for their contributions."

The first part of my paper was what might be called euphemistic. Some of the brethren, full of energy and zeal, were profoundly interested in Oglethorpe and my plan was to conserve their influence for our common cause. But I thought of course every one knew that the paper was not designed to encourage them in building Oglethorpe at the expense of the Presbyterian Church and under the Presbyterian name when our Assembly had no control over it.

When I reached home from Birmingham I wrote to one of the Oglethorpe men explaining the paper fully, saying "that the Assembly did in no sense endorse and commend Oglethorpe but distinctly declined to do so." I don't see how the paper is liable to misconstruction. Interpreted by the history and context its meaning is clear.

C. W. GRAFTON.

### DR. RICHARD'S STATEMENT.

In spite of the fact that a resolution introduced by me touching "Oglethorpe University" was, up to that point of the debate, the leading motion before the Assembly, when Dr. Grafton's substitute was offered, after obtaining a slight amendment of its wording, I voted for it instead of my own.

I did this because it seemed to me that

the will of the Assembly touching "Oglethorpe University" had become, in the discussion and the votes taken up to that time, perfectly obvious, and Dr. Grafton's paper clearly expressed that will while avoiding such emphatic statement as in my Resolution some of the brethren mistook for harshness.

## THE CHRISTMAS EXERCISES.

The General Assembly at Birmingham directed, "that the Sabbath nearest to Christmas of each year be set apart as a day to be observed by our Sunday-schools in the interest of Christian Education and Ministerial Relief."

Attractive exercises to be used at this

time have been prepared by the Executive Committee and will be furnished free of charge to any of the schools of the Church desiring to use them.

Order now from the Secretary, Henry H. Sweets, 122 South Fourth Avenue, Louisville, Kentucky.

## THE 400th ANNIVERSARY OF THE REFORMATION.

The four hundredth anniversary of the Reformation is being celebrated throughout the whole world this year.



All the agencies in this country that are promoting this observance are urging not a controversial, but a positive and constructive celebration.

The purpose is thus phrased: "To Celebrate the Reformation of the Sixteenth Century and to Hasten the Transformation of the Twentieth Century."

The various branches of the Presbyterian Church are using this occasion for strengthening their educational institutions and for the establishment of a fully endowed Chair of Bible in each of their Colleges. A committee composed of Rev. W. W. Moore, D. D., and Rev. R. A. Webb, D. D., have prepared a service for use in the churches on October 28, 1917, and a catechism to be used at the same time in the Sunday-schools.

The Systematic Beneficence Committee of our General Assembly say: "It is our deliberate judgment that the equipment and endowment of our Educational Institutions is the most important need of the Church at this hour."

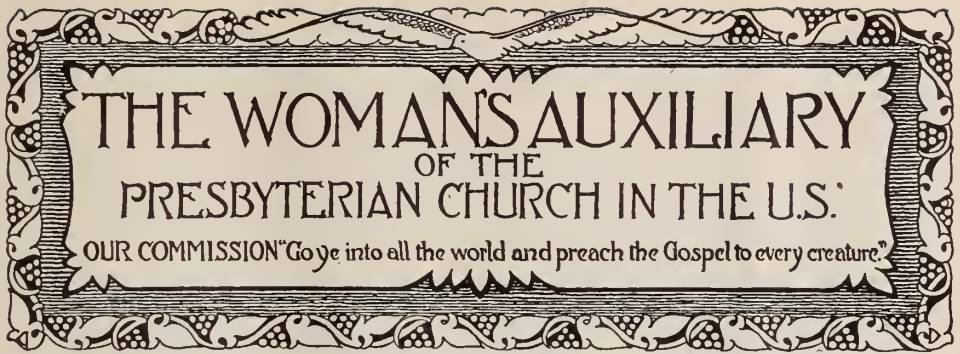
The General Assembly in May, 1917, "urgently lays upon the Synods the imperatively pressing needs of our Educational Institutions and earnestly entreats them to persevere to provide for these necessities, where measures have been taken, and where not, to inaugurate them with the least possible delay, appealing to all our people to signalize the conclusion of 400 years of Reformed life in the Church by mighty forward strides in our Educational equipment."

And again the General Assembly at Birmingham urged "our Presbyteries and Synods to increase diligence in building up and maintaining their Schools and Colleges."

How would you like to endow a Chair of Bible in one of our Colleges as a Memorial which shall perpetually bear the name of some loved one? How much better than a shaft of marble! Surely you want some part in this monumental work. What a work for your Church in your Synod.

**MISSIONARY SOCIETIES, PLEASE CONSIDER THIS:** If your meetings are monthly, would it not be practical—and practicable—to fix the date during the latter half of the month, instead of the first half? Then your members would have so much better opportunity to scan the current missionary news of the month, bearing upon the topic of the meeting, and be better prepared to take an intelligent and helpful part. Many societies hold their meetings on "the first Thursday" or "first" some other week-day, and that day frequently falls upon the very first day of the month, or the second or third. Even the "second Thursday" will sometimes come as early as the eighth day of the month.

There are other obvious advantages to be gained by the suggested change. They will occur to you as you consider the matter. Somebody is likely to say at once "But our society has always met on the first day, etc." There is very little in such an objection. Tradition should not block progress. If other organizations are accustomed to meeting in the last half of the month, thereby making it difficult for your society to use later dates, it is not unlikely a mutually satisfactory rearrangement can be made. Certainly the great advantage to be gained is worth the effort.—THE MISSIONARY SURVEY.



MRS. W. C. WINSBOROUGH, SUPT. AND EDITOR, CORNER PEACHTREE AND TENTH STREETS,  
ATLANTA, GA.

*"That in all things He might have the Pre-eminence."*

## THE TASK THAT CHALLENGES.

**D**OESN'T that sound attractive? Doesn't it awaken curiosity to know more about this "Task" which is flinging the gauntlet of opportunity straight into the face of the church today?

Well, the time has come to carefully investigate the claims of this self-confident member of our missionary family, and really learn what are the foundations for so ringing a challenge!

The first week in October is the time to organize the Home Mission Study Class and begin the fascinating recital contained in the volume given us from the pen of our

own Secretary of Assembly's Home Missions, Dr. S. L. Morris.

Not a society in the church can afford to miss this treat and certainly more classes will be organized than ever before. Send to the Publication Committee, Richmond, for book (40 cents) and leaders' help (5 cents). Send to the Woman's Auxiliary for registration card if you have not already received one.

Start your class *now*—every Society, especially the one which has never had a study class. *Organize now!*

## TAG ENDS OF TIME.

MARGARET BAIRD.

**A**S I WALKED out yesterday afternoon on my regular daily stroll I saw my old friend sitting on her porch with her head drawn downward, her lungs depressed, crocheting thread lace. I stopped to speak. She was making the edge for a curtain from thread that was as fine as a cobweb. The afternoon was one of those farewell days to summer, with golden sunlight everywhere, with the gorgeous autumnal coloring and pure brisk air coaxing everyone outdoors.

"Come along," I said, "and enjoy with me this perfect weather. Winter is coming, you know, when it will not be so inviting outside."

"No, thanks; I can't afford to waste the time. I must have this lace finished for the curtains for the spare bedroom before I finish house-cleaning. These tag ends of time count, you know. I can't afford to lose them," she replied absent-mindedly as she counted the stitches, as small as grains of sand, of the last loop in the cobweb edge for the spare room curtains.

I walked on alone out into the suburbs—on and on out into the fields below town. I crossed the river bridge and sauntered on and on, climbed a rail fence, and followed a beaten path along the field. On the other side of the fence was an old logging road which reached backward among the young growth of pine. I could smell the pine and fern as I walked along. I could hear the gurgling brook below as it scrambled riverward among the pines and over the rocks. The crimson and gold and green of autumn appeared in every fence corner in some new and more bewildering combination than the last.

Here a bitter-sweet held up its gorgeous berries, there a haw tree rattled its crimson load earthward as a bird shook its laden branches or a breeze excited its trembling foliage. Farther on I could see a spreading chestnut tree and could already see the brown chestnuts and prickly burs among the fallen leaves beneath it. I hurried to reach it and, filling my pockets with chest-

nuts, sat down to rest at least and think a little too, perhaps, as I rested.

"The tag ends of time," I said. "The tag ends of time; we can't afford to waste them." I breathed one long breath of that glorious autumn air, looked down at the river, where the mountains reflected their glorious canopies of autumnal splendor in the green water at their feet, and felt that this tag end, this hour after wrestling with the difficult problems of life all the morning, was not lost; for, although my guests of the winter might not be able to feast their eyes on the cobwebby meshes of handmade lace in my spare bedroom, I knew the way to a place where they might see the handiwork of God, in the noisy little brook in that piece of old timber land to my right and that great panorama of changing light and shadow in the mountains and river just below me. I could show them, perhaps, the delicate lacy frost crystals of the winter-bound brooklet when the lack of handmade lace on my spare room curtain might be excused.

"The tag ends of our time," I said to myself. "We can't afford to lose them, none of us but how we disagree on the question!" Now, my friend back there in town, sitting on the sunny spot of her clean front porch, breathing in the limited amount of air that her cramped position and a liberal supply of soot from the "works" will permit, feels that she is an economist.

Last winter she caught a heavy cold when she attended the funeral of a relative out in the country, because she had not accustomed herself to the open air. She spent one month in bed, made lots of anxiety and work for her family, and added greatly to the bills, all of which, in my mind, might have been prevented had she not been so much of an economist of time that she could afford to waste a little tag end of it in expanding the lungs, broadening the view, exercising the mind, and elevating the spirit.

Out in our garden patch, which is in the center of a densely populated block, I see some mothers each morning leaning over the back fence and discussing the petty affairs of the neighborhood for an hour at a time. But they are too much occupied with these questions to have observed what their children are doing in school or to accompany them to church or for a walk into the country. One cannot help wondering, as he hoes the soil about the roots in his garden,

what these tag ends of time of the busy mother given to petty talk will bring to harvest after a while. Just beyond my garden plot there are great stalks of pigweed and milkweed and summer grass and Spanish needles and what not of useless vegetable growth scattering their noxious seeds on all sides. They will make gardening hard next year; but what could I expect when, as the spring rains fell, I never placed one seed in that fertile strip of soil? It was a tag end of the ground, to be sure; but, neglected, it has produced a menace to next year's crop. Only a tag end of time of the tired mother spent in discussing petty details that will not help her meet the day's duties! Nothing is planted while we gossip over the back fence; and who knows that perhaps one little tag end of the day may be the patch where weeds may spring up in the future and menace the crop of our good deeds?

For several years I have been reading the books of a favorite author; her name, too, I noticed in numerous magazine articles. "How pleasant," I said, "it must be for this author to have nothing to do but to think up these beautiful thoughts and then clothe them in speech for an admiring public!"

Last week I had the pleasure of visiting the town where this author had spent her life. I learned that she was a very busy woman in many different lines of work. She kept house, sewed, served, studied, did church work, and took an active part in social life. "How did you ever manage," I asked when I met her, "to get time to write all those magazine articles and all those books when you do so many other things?" "O, I recreate in study when I am tired working and recreate in work when I am tired studying. I simply monopolize all the tag ends of time, you know, and my success as a writer has been due largely to that fact."

"Well," said I to myself, "I'd rather have the tag ends of time make out of me an author than a consumptive. But half of us cannot see that far ahead; for the woof and warp of that mysterious fabric we call life may not be of our choosing, and the design we work out may not be fashioned to our own liking; but its beauty may, after all, be in the coloring which we are able to supply in our tag ends of time."—*Epworth Era*.

## REPORT YOUR CLASS!

**T**Hese are some of the excuses folks are giving for not reporting mission study classes:

"Nothing doing along that line here!"

"We study about missions, but we do not study missions."

"We have made no special plans."

"We are in no position to be interested."

"I am the only missionary in our church."

"Can't budge our pastor."

"I wish we might do something—can't you interest our pastor?"



"Not a very lively church."

"I wish we might, but no one is interested."

"Our missionary spirit sickened and died."

"Members of the church are not loyal to the cause."

These are some of the reasons to the contrary:

"We are having a reading contest which is touching the whole church."

"We have a pastor who is a missionary specialist."

"We are out for our men."

"Our evening mission study classes are for men and women."

"Have three classes now—hope for two more."

"We are just organizing the first class in the history of our church. It is great!"

"We have mission study in all departments of the church."

"Our church is never without a mission study class."

"We always use the programs on missions."

"We tried last year and failed—but will try again."

"We are changing pastors and hope for the best."

"There are only five in our mission who read English—but we have organized a mission study class!"—*Selected.*

## A MUSICAL MEDLEY.

THE New President believed in making every part of the missionary program tell for missions. But she was a newcomer and the society was not yet fully acquainted with her views.

They believed in secular solos and other worldly attractions as a means of arousing interest and increasing attendance. But somehow the interest and attendance had failed to increase.

The Zealous Hostess was eager to help. So she invited her new neighbor, the Musical Bride, to play a piano solo at the New President's very first meeting. It was to be held at her house.

The New President was greatly disturbed. It was a shattering of her ideals at the very beginning. But it would not do to hurt the feelings of those who were trying to help. Was there any way out?

First she went to the Zealous Hostess. Would she care very much if the Musical Bride played *next* month instead of now? No; it would not matter at all. Then she called on the Musical Bride. Would she be willing to arrange a medley of missionary hymns and play it at the *next* meeting? Yes; she would be very glad to. There *was* a way out!

At the close of the next meeting in place of refreshments (the society had voted to do without them for a year) slips of paper and pencils were passed and the Musical Bride played her medley—a clever piece of work. The members tried to write down the hymns as she played and at the close a correct list was read.

There were loud calls for repetition. So the Musical Bride played it again, this time with the whole society singing! The dozen hymns used were as follows:

"Hail to the Brightness of Zion's Glad Morning."

"O Zion, Haste, Thy Mission High Fulfilling."  
"Jesus Shall Reign Where'er the Sun."

"The Morning Light is Breaking."

"Ye Christian Heralds Go Proclaim."

"Fling Out the Banner."

"My Country, 'Tis of Thee."

"From Greenland's Icy Mountains."

"At the Name of Jesus Every Knee Shall Bow."

"All Hail the Power of Jesus' Name."

"Watchman, Tell Us of the Night."

"Whosoever Heareth, Shout, Shout the Sound."

—*Missionary Review of the World.*

## THE WORK OF THE SECRETARY OF LITERATURE.

A LARGE soap manufacturing company in London once decided that they would stop advertising. They believed in their well established business that whether they advertised or not their sales would reach the same high standard. After a year not only did they go back to advertising but they had to advertise more extensively than ever to make up for what they had lost. In order to *sell* soap it was necessary to *talk* soap.

The same is true in the business of the Lord. Only the things we read about and talk about are we interested in. When we stop studying and talking about missions and the different departments of our church work the interest will soon die out except in the hearts of the faithful few. As a rule this information is not sought after—it has to be thrust upon one—and the "handing out" of information regarding the work of the church is the duty of the Secretaries

of Literature, and every society should have one.

In order to be a wide-awake, successful Secretary of Literature it is necessary to do five things. These I shall first mention briefly, and then take them up more fully.

First, have a Secretary of Literature appointed in your local society.

Second, organize one or more mission study classes.

Third, have a MISSIONARY SURVEY canvass.

Fourth, start a missionary library.

Fifth, distribute literature.

The first step is to have in each local society a Secretary of Literature, and let her feel that her office is an important one by devoting ten or more minutes of each meeting to her department. On the other hand, let the Secretary of Literature study and plan to present her work in some fresh, interesting way each time.

The organization of mission study classes is a most important work. With the excellent text-books and abundance of literature available today not to be informed in the King's Business is certainly to be ashamed and self-condemned. The Woman's Auxiliary recommends that we study two books a year—one on Foreign Missions and one on Home Missions. Those who have had experience in conducting these classes advise as nearly as possible, having a continuous study, with one competent teacher for each book. The teacher may, however, be assisted by certain committees, as a map committee, a chart committee and a literary committee.

Another important work is the annual MISSIONARY SURVEY canvass, to be conducted by the Secretary of Literature with as many helpers as she cares to use, the goal being a magazine in every church home or one subscription for every five members. If her first effort is not wholly successful she might try to get two neighbors or friends to take the magazine together, each paying twenty-five cents, and if she still falls short of the desired number she might ask all of the members who do subscribe to contribute some of their back numbers to be distributed among those who would not otherwise see it.

If you have not already done so let me beg you to start a missionary library at once. You can do this by every member contributing the price of one book, but if you buy only one book a year it is possible for that book to spend a week in fifty-two different homes and do untold good. Do you know that there is a missionary in Japan because he read missionary books from a Sunday School library, and another in Africa because his father gave him a story of John G. Paton on his twelfth birthday? Some people have an idea that missionary books are dull, but no one ever expressed

such an opinion after reading a life of Paton or David Livingstone or Mary Slesson. If you want to be thrilled by a story of wonderful heroism and devotion read "Mary Slesson." It is stranger than fiction. Someone who had read it, said: "I didn't know such a woman had ever lived upon the earth!" Other books I would recommend are: "Ann of Ava," "Under Marching Orders," "Paudita Ramabai," "In the Cobra's Den," "The Last Days of June," "My Dogs in the Northland," and "Fifty Missionary Stories."

There is a new and profitable game called "Who's Who In Missions," published by the Sunday School Times Co., for 50 cents, which may be used by way of diversion in either adult or junior societies.

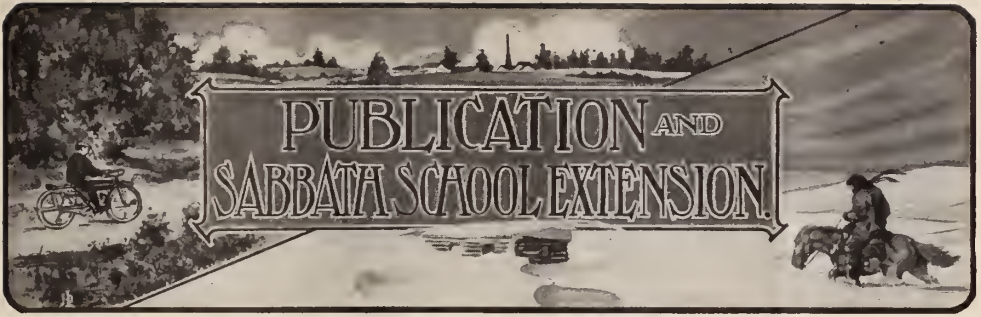
Have you seen the Missionary Albums or Scrap-books which have been described and illustrated in THE SURVEY? These may be made very attractive and used in a number of different ways. In one society the scrap-book goes from house to house, spending a week at a time, giving the members an opportunity of getting acquainted with the work and workers in every field. Other scrap-books may be made by the children and sent to foreign fields to give a bit of cheer in destitute places and to serve as a link between the child and missions. The Birthday Missionary Box may be used in junior societies or Sunday School classes. On the birthday anniversary the child makes a free-will offering, which is dropped in the pretty missionary box, and in honor of the birthday the child is allowed to take home for one week the "Mary Hill Band Box," which contains a number of interesting missionary novelties. While the child is being entertained in this way a missionary truth may be implanted.

Every junior missionary society should subscribe to "Everyland," which is the best source I know of for missionary stories and suggestions for things that children can make and do. In any home where there are children a dollar would be well invested in this attractive magazine.

Every Secretary of Literature should keep on hand a good supply of leaflets and distribute them at every meeting, calling attention to special items of interest and importance.

Being convinced that in no better way can we raise the efficiency standard of our societies than through the development of this department of literature, I want to express the wish and hope that we may lay hold of our opportunities in the coming year and study that we may know, know that we may give, know that we may pray, and know that we may better serve our Master.

MRS. SAM C. HODGES,  
*Secretary of Literature, S. C. Presbyterian,*  
Greenwood, S. C.



Branch Department at  
Texarkana, Ark.-Tex.

PUBLISHING HOUSE,  
6-8 North Sixth Street, RICHMOND, VA.

## "NO MAN LIVETH UNTO HIMSELF."

The following lines, written by Kathleen Morris, which appeared in the *New York Tribune*, are entitled

### "A MOTHER'S PRAYER."

Lord, if some little children of our day  
Must spend their lives beside our factory  
wheels,  
Watching the endless hours to drag away,  
Must learn how heartache feels, how  
hunger feels,  
If they must toss and mutter in their sleep.  
Too tired to rest, when fevered rest  
might be,  
I care not, Lord, I only ask to keep  
Mine safe with me!

Lord, if the street's unwholesome noise and  
mirth  
When the day's poor-paid drudgery is done  
Must draw the wearied little maids of earth  
Into the woe that waits them, one by one,  
If scarred and starved, like fall'n leaves  
helpless blown.  
I shall not murmur, Lord, but keep mine  
own  
Guarded and pure!

And, Lord, if there be many who complain  
In bitter poverty and toil and tears,  
Who know their loved ones hungry and in  
pain,  
And faint beneath the burden of the years.  
Keep thou mine eyes from sight of such as  
these.

Keep thou my mind from knowing this  
must be,  
And, gracious Lord, still grant thou wealth  
and ease  
To mine and me!

Not one of us but feels bitter indignation  
when we listen to such a travesty of prayer  
as this. It is the epitome of selfishness!

And yet, is it not very much like what  
some of us in cultured communities and  
well-organized churches are feeling with  
regard to the appeals for help which come  
to us from neglected districts and weak  
churches?



Rally Day Ought to Get Him.

The boys and girls who labor in crowded  
factories and mills, the children of the city  
streets, the youth of isolated mountain and  
country sections.

"Shall we keep our eyes from sight of  
such as these?"

"Shall we keep our mind from knowing  
this must be?"

And seeing and knowing—what shall we  
do?



Chas. D. Gilkeson  
Winchester Presbytery



Mrs. W. T. Mann  
Tygart's Valley Pres-  
bytery



H. H. Hudson  
West Hanover Presby-  
tery



W. R. McElroy  
Potomac Presbytery



R. W. Blain  
Kanawha Presbytery



O. N. Miles  
Greenbrier Presbytery



C. N. Ralston  
Memphis Presbytery



A. L. Houston  
East Texas Presbytery



W. B. Neill  
Fayetteville Presby-  
tery



W. P. Chedester  
Synod of Appalachia



Geo. W. Sheffer  
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Fred A. Mills  
Ozark Mountains



C. Randall Garrison  
St. Louis and Potosi  
Presbyteries.



J. S. Robinson  
Cherokee Presbytery



J. A. Verrault  
New Orleans Presby-  
tery



R. E. Piercy  
Holston Presbytery



Rev. A. P. Willis  
El Paso Presbytery

## LIST OF THE FIELD FORCE, SEPTEMBER 1, 1917.

Rev. W. H. Richardson, North Alabama Presbytery; Rev. W. P. Chedester, Synod of Appalachia; Mr. R. E. Piercy, Holston Presbytery; Rev. John E. Jeter, Washburn Presbytery; Mr. J. S. Robinson, Cherokee Presbytery; Rev. S. B. M. Ghiselin, Ebenezer Presbytery; Rev. J. A. Verreault, New Orleans Presbytery; Rev. C. L. Powers, Synod of Mississippi; Rev. Fred A. Mills, Ozark Mountains of Missouri; Rev. C. Randall Garrison, Potosi and St. Louis Presbyteries; Rev. A. J. Crane, Albemarle Presbytery; Mr. W. R. Neill, Fayetteville Presbytery; Miss Alice Edmundson, Fayetteville Presbytery; Rev. Thos. H. Watkins, Kings Mountain Presbytery; Mr. Robert Ray, Durant Presbytery; Mr. E. C. Clyde,

Piedmont Presbytery; Rev. Wm. Thorne, Memphis Presbytery; Rev. C. N. Ralston, Memphis Presbytery; Rev. Geo. W. Sheffer, Dallas Presbytery; Rev. A. L. Houston, Eastern Texas Presbytery; Rev. A. P. Willis, El Paso Presbytery; Rev. Daniel T. Torres, Texas-Mexican Presbytery; Rev. Wm. E. Hudson, Lexington Presbytery; Rev. R. B. Eggleston, Norfolk Presbytery; Rev. W. R. McElroy, Potomac Presbytery; Rev. Hugh H. Hudson, West Hanover Presbytery; Rev. Chas. D. Gilkeson, Winchester Presbytery; Rev. R. M. Hall, D. D., Synod of West Virginia; Mr. O. N. Miles, Greenbrier Presbytery; Mr. R. W. Blain, Kanawha Presbytery; Mrs. W. T. Mann, Tygart's Valley Presbytery.

# LOOK ON THE FIELD

OPEN FOR

SABBATH SCHOOL EXTENSION

“WAY DOWN SOUTH IN DIXIE”

Sixteen States and a population of 33,500,000.  
75 per cent. live in rural districts.  
3 per cent. are foreign-born.  
19,000,000 people under twenty-five years of age.

The Sunday school enrollment, including adults, is only six million.  
Our share of the unreached is as big as we make it.

We must save the children and young people **today** if we would save the Church and State of tomorrow.

Over 52 per cent. of the additions to our Church last year by profession came from the Sunday Schools.

### VISIBLE RESULTS.

- 61 New Schools organized.
- 14 Old Schools revived.
- 5 Churches organized.
- 1,550 Conversions reported.
- 199 Sunday School Institutes and Conferences held.
- 11,827 Homes visited.
- 3,279 Sermons and Addresses.
- 327 Schools given literature.
- 16,000 Pupils in schools aided.
- Bibles, Tracts, and Periodicals donated valued at \$14,523.

### OUR OPPORTUNITY—Displayed:

#### By Territory

Glorious mountains,  
Unkept mining towns,  
Scattered. Lumber  
camps,  
Mill-towns by the  
hundred,  
Increasing city slums,  
New towns unoccu-  
pied,  
Isolated rural dis-  
tricts,  
Neglected foreign set-  
tlements,  
Untouched negro set-  
tlements,  
Preparedness for the Church means training  
the young in Righteousness.

#### By Nations

Americans every-  
where,  
Greek and Syrians in  
cities,  
Cubans in Florida,  
Italians in cities,  
French in Louisiana,  
Indians in Oklahoma,  
Mexicans in Texas,  
Thirty-four tongues  
call for Bibles.  
Negroes everywhere.

### URGENT NEEDS.

- A Worker in each of our 85 Presbyteries.
- Every live Church with at least one Mission Sunday School.
- Institutes to study Sunday School Methods in every Presbytery.
- \$48,000 this year for Sabbath School Extension as asked by the Assembly.

Make a generous Rally Day offering in October—send all checks to

R. E. MAGILL, Treasurer,  
Box 1176, Richmond, Va.

### OUR FORCES—At Work.

Thirty-two Field Workers in 15 Synods.  
Mission Schools established.  
Rural Homes visited.  
Community Surveys made.  
Family Altars established.  
Evangelistic Meetings held.  
Old Schools revived.  
Tracts and Bibles distributed.  
Mill Settlement Centers started.  
Schools in cities for foreigners.

## MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

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 Rev. and Mrs. W. F. McElroy  
 Mr. and Mrs. C. R. Stegall  
 Dr. and Mrs. E. R. Kellersberger
- Mutoto, 1912.**  
 Rev. and Mrs. Geo. T. McKee  
 \*Rev. A. A. Rochester (c)  
 Rev. and Mrs. Plumer Smith  
 Dr. and Mrs. Robt. R. King
- Lusambo, 1913.**  
 \*Rev. and Mrs. J. McC. Sieg  
 Rev. and Mrs. R. D. Bedinger
- E. BRAZIL MISSION. [15]**  
**Lavras, 1893.**  
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 Miss Charlotte Kemper  
 \*Rev. H. S. Allyn, M. D.  
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 \*Mr. and Mrs. F. F. Baker  
 †Rev. A. S. Maxwell  
 Miss Genevieve Marchant
- Piumhy, 1896.**  
 Mrs. Kate B. Cowan
- Bom Successo.**  
 Miss Ruth See  
 Mrs. D. G. Armstrong
- W. BRAZIL MISSION [10]**  
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- Braganca, 1907.**  
 Rev. and Mrs. Gaston Boyle
- Campinas, 1869.**  
 Rev. and Mrs. J. K. Smith
- Itapetininga, 1912.**  
 Rev. and Mrs. R. D. Dahin
- Descalvado, 1908.**  
 Rev. and Mrs. Alva Hardie
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 Rev. and Mrs. G. E. Henderlite  
 Rev. and Mrs. W. M. Thompson  
 Miss Eliza M. Reed
- Pernambuco, 1873.**  
 Miss Margaret Douglas  
 \*Miss Edmonia R. Martin  
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 Miss Leora James  
 Miss R. Caroline Kilgore
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**Tunghiang, 1904.**  
 Rev. and Mrs. J. Y. McGinnis  
 Miss R. Elinore Lynch  
 Miss Kittle McMullen
- Hangchow, 1867.**  
 Rev. and Mrs. S. I. Woodbridge  
 Rev. and Mrs. C. N. Caldwell
- Kashing, 1895.**  
 Rev. and Mrs. W. H. Hudson  
 Dr. and Mrs. W. H. Venable  
 Miss Elizabeth Talbot  
 \*Rev. and Mrs. Lowry Davis  
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 Miss Elizabeth Corriher  
 Miss Florence Nickles  
 Miss Mildred Watkins  
 †Miss Sade A. Nisbet  
 \*Rev. and Mrs. H. Maxey Smith  
 \*Mr. S. C. Farrisior
- Kiangyin, 1895.**  
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 Dr. and Mrs. R. T. Shields (Tsin-anfu)  
 Rev. and Mrs. P. F. Price
- Soochow, 1872.**  
 \*Dr. and Mrs. J. R. Wilkinson  
 Miss Addie M. Sloan  
 Miss Gertrude Sloan  
 Mrs. M. P. McCormick  
 \*Rev. and Mrs. P. C. DuBose  
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 Dr. and Mrs. M. P. Young  
 Mrs. Nancy Smith Farmer  
 Rev. Henry L. Reaves  
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- NORTH KIANGSU MISSION. [75]**  
**Chinkiang, 1883.**  
 Rev. and Mrs. A. Sydenstricker  
 Rev. and Mrs. J. W. Paxton  
 Rev. and Mrs. D. W. Richardson  
 Rev. and Mrs. J. C. Crenshaw
- Taichow, 1908.**  
 Rev. T. L. Harnsberger  
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 Rev. Chas. Ghiselin, Jr.
- Hsuehufu, 1897.**  
 \*Mrs. Mark B. Grier, M. D.  
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 Rev. Lewis H. Lancaster  
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 Miss Lillian C. Wells  
 Miss Lily Woods
- Yencheng, 1909.**  
 Rev. and Mrs. H. W. White  
 \*Rev. and Mrs. C. F. Hancock  
 Dr. and Mrs. J. W. Hewett  
 Rev. and Mrs. C. H. Smith
- Sutsien, 1893.**  
 Dr. and Mrs. J. W. Bradley  
 Rev. B. C. Patterson  
 Mrs. B. C. Patterson, M. D.  
 Rev. and Mrs. W. C. McLaughlin  
 Rev. and Mrs. W. F. Junkin  
 Mr. H. W. McCutchan  
 Miss Mada McCutchan  
 Miss M. M. Johnston  
 Miss B. McRobert  
 Miss Carrie Knox Williams
- Tsing-kiang-pu, 1897.**  
 Rev. and Mrs. J. R. Graham, Jr.  
 Dr. and Mrs. James B. Woods  
 Rev. and Mrs. A. A. Talbot  
 Miss Jessie D. Hall  
 Miss Sallie M. Lacy  
 \*Miss Nellie Sprunt  
 Miss Agnes Woods  
 Dr. and Mrs. L. Nelson Bell  
 Rev. and Mrs. H. Kerr Taylor
- Tonghai, 1908.**  
 Rev. and Mrs. J. W. Vinson  
 L. S. Morgan, M. D.  
 Mrs. L. S. Morgan, M. D.  
 Rev. and Mrs. Thos. B. Grafton  
 Rev. and Mrs. A. D. Rice
- CUBA MISSION. [7]**  
**Cardenus, 1899.**  
 Miss M. E. Craig  
 Rev. and Mrs. J. T. Hall
- Caibarien, 1891.**  
 Miss Mary I. Alexander  
 \*Rev. and Mrs. R. L. Wharton  
 †Miss Janie Evans Patterson  
 †Rev. H. B. Someillan
- Placetas, 1909.**  
 None.
- Camajuani, 1910.**  
 \*Miss Edith McC. Houston  
 †Rev. and Mrs. Ezequiel D. Torres
- Sagua, 1914.**  
 †Rev. and Mrs. Juan Orts y Gonzales
- JAPAN MISSION. [40]**  
**Kobe, 1890.**  
 Rev. and Mrs. S. P. Fulton  
 Rev. and Mrs. H. W. Myers  
 Rev. and Mrs. W. McS. Buchanan
- Kochi, 1885.**  
 \*Rev. and Mrs. W. B. McIlwaine  
 Rev. and Mrs. H. H. Munroe  
 \*Miss Estelle Lumpkin  
 Miss Annie H. Dowd
- Nagoya, 1867.**  
 Rev. and Mrs. W. C. Buchanan  
 \*Miss Leila G. Kirtland  
 Rev. and Mrs. R. E. McAlpine  
 Miss Elizabeth O. Buchanan
- Susaki, 1898.**  
 Rev. and Mrs. J. W. Moore  
 Rev. and Mrs. J. H. Brady
- Takamatsu, 1898.**  
 Rev. and Mrs. S. M. Erickson  
 \*Rev. and Mrs. A. P. Hassell  
 Rev. and Mrs. J. W. Hassell  
 Miss M. J. Atkinson
- Tokushina, 1889.**  
 Rev. and Mrs. C. A. Logan  
 \*Miss Lillian W. Curd  
 Rev. and Mrs. H. C. Ostrom

**Toyohashi, 1902.**  
\*Rev. and Mrs. C. K. Cummings  
Rev. and Mrs. L. C. McC. Smythe

**Okazaki, 1912.**  
Miss Florence Patton  
Miss Anna V. Patton  
KOREAN MISSION. [76]

**Chunju, 1896.**  
Rev. and Mrs. L. B. Tate  
\*Miss Mattie S. Tate  
\*Rev. and Mrs. L. O. McCutchen  
Rev. and Mrs. W. M. Clark  
Rev. and Mrs. W. D. Reynolds  
Miss Susanne A. Colton  
Rev. S. D. Winn  
Miss Emily Winn  
\*Miss E. E. Kestler  
\*Miss Lillian Austin  
Mr. and Mrs. F. M. Eversole  
Dr. and Mrs. M. O. Robertson  
Miss Sadie Buckland

**Kunsan, 1896.**  
\*Rev. and Mrs. Wm. F. Bull  
Miss Julia Dysart  
Mr. and Mrs. W. A. Venable  
\*Dr. and Mrs. J. B. Patterson  
Rev. John McEachern  
Mr. Wm. A. Linton  
Miss Elise J. Shepping  
Miss Lavalette Dupuy  
Rev. and \*Mrs. W. B. Harrison

**Kwangju, 1898.**  
\*Rev. and Mrs. Eugene Bell  
Rev. S. K. Dodson

Miss Mary Dodson  
Mrs. C. C. Owen  
\*Rev. and Mrs. P. B. Hill  
Miss Ella Graham  
Dr. and Mrs. R. M. Wilson  
\*Miss Anna McQueen  
Rev. and Mrs. J. V. N. Talmage  
Rev. and Mrs. Robert Knox  
Mr. and Mrs. M. L. Swinehart  
Miss Esther B. Matthews  
\*Rev. and Mrs. T. E. Wilson

**Mokpo, 1898.**  
Rev. and Mrs. H. D. McCallie  
Miss Julia Martin  
Rev. and Mrs. J. S. Nisbet  
Miss Ada McMurphy  
Miss Lillie O. Lathrop  
Dr. and Mrs. R. S. Leadingham  
Rev. and Mrs. L. T. Newland  
Mr. and Mrs. Wm. P. Parker  
Rev. and Mrs. P. S. Crane

**Soonchun, 1913.**  
Rev. and Mrs. J. F. Preston  
Rev. and Mrs. R. T. Coit  
Miss Meta L. Biggar  
Miss Anna L. Greer  
\*Dr. and Mrs. H. L. Timmons  
Rev. and Mrs. J. C. Crane

MEXICO MISSION. [11]

**Linares, 1887.**  
Rev. and Mrs. H. L. Ross

**Matamoros, 1874.**  
Miss Alice J. McClelland  
San Angel, D. F. Mexico

**San Benito, Texas.**  
Miss Anne E. Dysart

**Brownsville, Texas.**  
\*Rev. and Mrs. W. A. Ross

**Montemorelos, 1884.**  
Mr. and Mrs. R. C. Morrow

**C. Victoria, 1880.**  
Miss E. V. Lee  
\*Rev. and Mrs. J. O. Shelby

## RETIRED LIST.

**Cuba**  
Miss Janet H. Houston

**Japan**  
Miss C. E. Stirling

**Korea**  
Dr. W. H. Forsythe  
Miss Jean Forsythe  
Missions, 10  
Occupied Stations, 53  
Missionaries, 367.  
Associate Workers, 11  
\*On furlough, or in United States. Dates opposite names of stations indicate year stations were opened.  
†Associate workers.  
For postoffice address, etc., see page below.

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E. BRAZIL—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Bom Successo, Estado de Minas Geraes, Brazil. For Piumhy—"Piumhy, Estado de Minas Geraes, Brazil."

W. BRAZIL—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." Itapetininga, Estado de Sao Paulo, Brazil. For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil."

N. BRAZIL—For Canhotinho—"Canhitoño, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil."

China—Mid-China Mission—For Tunghiang—"Care Southern Presbyterian Mission, Tunghiang, via Shanghai, China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kashing—"Care Southern Presbyterian Mission, Kashing, via Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." North Kiangsu Mission—For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For "Hsuehou-fu—"Care Southern Presbyterian Mission, Hsuehou-fu, Ku, China. For Hwaiianfu—"Care Southern Presbyterian Mission, Hwaiianfu—via Chinkiang, China. For Sutsien—"Care Southern Presbyterian Mission, Sutsien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Tonghai—"Care Southern Presbyterian Mission, Tonghai, via Chinkiang, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."

CUBA—For Cardenas—"Cardenas, Cuba." For Caibarien—"Caibarien, Cuba." For Camajuani—"Camajuani, Cuba." For Placetas—"Placetas, Cuba." For Sagua—"la Grande, Cuba."

JAPAN—For Kobe—"Kobe, Setzu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province Japan." For Susaki—"Susaki, Tosa Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan." Okazaki—"Okazaki, Mikawa Province, Japan."

KOREA—For Chunju—"Chunju, Korea, Asia." For Kunsan—"Kunsan, Korea, Asia." For Kwangju—"Kwangju, Korea, Asia." For Mokpo—"Mokpo, Korea, Asia." For Seoul—"Seoul, Korea, Asia." For Soonchun—"Soonchun, Korea, Asia."

MEXICO MISSION—For Linares—"Linares, Nevo, Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon Mexico." For C. Victoria—"C. Victoria, Tamaulipas, Mexico."

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